

ERASMI

E R A S M I  
*Colloquia Selecta:*

OR, THE  
Select Colloquies

*Reprinted from the original Latin.*

E R A S M U S.

WITH AN

*English TRANSLATION,*

As Literal as possible, design'd for  
the Use of Beginners in the  
*Latin Tongue.*

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Third Edition.

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EB

*John Ripley*





# THE P R E F A C E.

NEED say nothing here, about the Necessity of Literal Translations of Latin Authors, for the Use of Beginners in the Latin Tongue; having already said so much to that Purpose in the Preface to my Select Century of CORDERY's Colloquies, and my Essay upon the Education of YOUTH in Grammar-Schools. Thither therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point, will signify any Thing at all. It is to me a Wonder, it should be necessary to say any thing indeed in so plain a Case. For this Method of proceeding with Beginners, does so visibly recommend it self, by its great Ease, both for Teacher and Learner, that it is really surprising, the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinc'd of the Reasonableness

bleness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been us'd to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same time tolerably, into our English Tongue. A Literal Translation it was thought, would look ridiculous, and bring no great Credit to its Author; and therefore no Body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation; Translations have been thought necessary, and constantly used.

IT is impossible indeed Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not design'd to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them;) I say, whoever considers this, will not be offended

## The P R E F A C E. □

fended at the Stiffness and Awkardness of the Language here and there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Cordery : That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concern'd in the Instruction of young Boys in the Latin Tongue, cannot but be sensible, how much their Progress is retarded, by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance, which no Master can give them, to keep them constantly doing ; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.

THIS is such a Piece of dry low Work, and so little like to answer any selfish View, a Man may be supposed to have in Writing, that I hope I may be believed, when I declare, that nothing but the Sense and Perswasion I have of its great Usefulness, has engaged me in it. I could have found other Ways of employ-

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ing my Time, much more agreeable to my Inclination, as well as more for my Credit and Interest in the World: But so long as teaching the Languages is my Province, I shall continue to contribute what lies in my Power, to render the Business of my Profession more easy for the Teacher, as well as more Expeditious for the Learner, with this Satisfaction, that perhaps I could not be more usefully employ'd. For how little soever a Performance of this Nature may appear in the Eyes of some People, yet this is certain, that as the Education of Youth is a Thing of the utmost Importance, so any considerable Improvement made in it, that may save Time, and make the Way to Knowledge and Learning, more easy and delightful, is perhaps a Piece of as good Service as could possibly be done the Publick in any other Way.



ERASMI



# ERASMI Colloquia Selecta.

## NAUFRAGIUM.

A. \*\*\* Arras hor-  
renda, est  
isthuc na-  
vigare ?  
Deus prohibeat ne  
quidquam tale veniat  
unquam in Mentem.

B. Imo, quod me-  
moravi hactenus, est  
merus lusus praे his,  
quaे nunc audies.

A. Audivi plus fa-  
tis malorum. Inhor-  
resco te memorante,  
quaи ipse intersim pe-  
riculo.

B. Imo, acti labo-  
res sunt jucundi mihi.  
Ea Nocte quiddam ac-  
cidit, quod ex magna  
parte ademis spem sa-  
lutis Nauclero,

Hou tellest dread-  
ful Things, is  
that failing ?  
God forbid that  
any such Thing should  
come ever into my  
Mind.

Nay, what I have related  
hitherto, is meer Play, in  
Comparison of these Things  
which now you shall hear.

I have heard more than  
enough of Evils. I trem-  
ble whilst you relate, as if  
I my self were present in  
the Danger.

Nay, past Labours are  
pleasant to me. That  
Night something happened,  
which in a great Measure  
took away the Hopes of  
Safety from the Master.

A. Quid

A. Quid obsecro ?

B. Erat Sublustris  
nox, et quidam e nau-  
tis stabat in galea ;  
nam sic vocant, opi-  
nor; circumspectans,  
si videret quam ter-  
ram. Quedam sphæ-  
ra ignea cœpit adsi-  
stere huic ; id est  
tristissimum ostentum  
nautis, si quando ignis  
est solitarius, fel-  
ix cum gemini. Ve-  
tustas credidit hos esse  
Castorem et Pollucem.

A. Quid illis cum  
nautis, quorum alter  
fuit Eques, alter Pu-  
gil ?

B. Sic visum est Po-  
etis. Nauclerus, qui  
assedebat clavo, inquit,  
Socie (nam Nautæ  
compellant se mutuo  
eo nomine) videsne  
quod sodalitium clau-  
dat tibi latus ? video,  
respondit ille, & pre-  
cor ut sit felix. Mox  
igneus globus delapsus  
per funes, devolvit se  
usque ad Nauclerum.

What I pray you ?

It was a Moonshine  
Night, and one of the  
Sailors stood upon the  
Round Top ; for so they  
call it, I think ; looking  
about, if he could see any  
Land. A certain Globe of  
Fire begun to stand by  
him ; that is a very sad  
Sign to the Sailors, if at  
any time the Fire is but  
one, a happy one when  
there are two. Antiquity  
believed these to be Castor  
and Pollux.

What have they to do  
with Sailors, of which one  
was a Horseman, the other  
a Boxer.

So it seemed good to the  
Poets, The Master, who  
sat at the Helm, says,  
Comrade (for Sailors call  
one another by that  
Name) do you see what  
Company covers your Side ?  
I see, answered he, and I  
wish that it may be  
lucky. By and by the fiery  
Globe sliding along the  
Ropes, rows it self to the  
Master.

A. Num

## NAUFRAGIUM, 3.

A. Num ille exanimatus est metu?

B. Nautæ assuevere monstris. Ibi commoratus paulisper, volvit se per margines totius navis, inde dilapsus per medias foras evanuit.

A. Sub meridiem tempestas cepit in crudescere magis ac magis. Videlicet Alpes unquam?

B. Vidi.

A. Illi mentes sunt verrucæ, si conferantur ad undas Maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra debidente.

B. O infanos qui credunt se Mari!

A. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

Was he not killed with Fear?

Sailors are used to strange Things. There staying a little while, it roll'd it self along the Edges of the whole Ship, after that slipping through the middle of the Decks it vanish'd away.

About Noon the Storm began to rage more and more: Have you seen the Alpes ever?

I have seen them.

Those Mountains are Molehills, if they be compared to the Wives of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

O mad Folks who trust themselves to the Sea!

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

B. Is

B. Is pallor præsagitt aliquod magnum malum.

That Paleness presages some great Evil.

A. Amici, inquit, desii esse dominus meæ navis; venti vicere, reliquum est, ut collatemus nostram spem in deo; et quisque paret se ad extrema.

*Rutherford Ryley's*  
Friends, saith he, I have ceased to be Master of my Ship, the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

B. O concionem vere Scythicam!

O Speech truly Scythian!

A. Autem imprimis, inquit, naris est exoneranda, sic necessitas jubet durum telum: Prestat consulere ritæ dispendio rerum, quam interire simul cum rebus. Veritas persuasit; plurima vasa plena preciosissimis mercibus projecta sunt in Mare.

But first, quoth he, the Ship is to be unloaded, so Necessity commands a hard Weapon: It is better to take Care of Life, with the loss of Goods, than to perish together with our Goods. Truth persuaded; very many Vessels full of precious Wares were thrown into the Sea.

Hoc erat vere facere jacturam.

This was truly to make Loss.

A. Quidam Italus aderat, qui egerat legatum apud regem Scotiae; huic erat scriinium plenum argenteis vasis, annulis, panno, ac sericis vestimentis.

A certain Italian was there, who had been Ambassador with the King of Scotland; he had a Box full of Silver Vessels, Rings, Cloath, and Silk Cloaths.

B. Non

## N A U F R G I U M. 5

A. Nolebat *is* deci-  
dere *cum* Mari?

Would not he compound  
with the Sea?

B. Non, sed cupiebat  
*aut* perire *cum* suis a-  
amicis opibus, *aut* ser-  
vari simul *cum* illis;  
itaque refragabatur.

No, but he desired ei-  
ther to perish with his  
beloved Wealth, or to be  
saved together with them;  
therefore he refused.

A. Quid dixit Nauclerus?

What said the Master?

B. Liceget tibi per  
nos inquit ille, pe-  
rire solum cum *tuis*;  
sed non *equum* est, ut  
nos omnes periclitemur  
causa *tui* scrinii, alio-  
qui dabimus te præ-  
cipitem in Mare una  
*cum* scrinio.

You might for us, quoth  
he, perish alone with your  
Things; but it is not fit,  
that we all should be en-  
dangered for the sake of  
your Box, otherwise we  
will throw you headlong  
into the Sea together with  
your Box.

A. Orationem vere  
nauticam!

A Speech truly Sailor  
like!

B. Sic Italus quoque  
fecit jacturam, precans  
multa mala superis et  
inferis, quod credidisset  
suam vitam tam  
barbaro Elemento:  
Paulo post venti facti  
zihilo mitiores nostris  
muneribus, rupere fu-  
nes, disjecere vela.

So the Italian too made  
Loss, wishing many evil  
Things to those above and  
below, that he had trust-  
ed his Life to so barbarous  
an Element: A little af-  
ter the Winds made nothing  
milder by our Presents,  
broke the Ropes, tore away  
the Sails.

A. O calamitatem!

O Calamity!

B. Ibi rursus nauta  
edit nos.

There again the Sailor  
comes to us. A.

26 NAUFRAGIUM.

Enseignement des Ecoliers

Academie de l'Institut de France

A. Concionaturus?

To make a Speech?

B. Salutat. Amici, inquit, tempushortatur ut unusquisque commendet se Deo, hac preparat se mortis. Roratus a quibusdam non impetratis nautice rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posset ultra tres horas.

A. Hæc concio erat diutiam durior priore.

Hæc salutes us. Friends, says he, the Time exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskill'd in the sailing Busines, for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing; but that he could not above three Hours.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidi, ac malum incidi ferræ, usque ad thecam, cui inseritur, ac devolvi simul cum antennis in mare.

A. Cur hoc?

B. Quia velo sublato aut lacero erat oneri, non usui; tota spes erat in clavo.

A. Quid interea vectores?

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case, into which it is put, and to be tumbled together with the Sail-Yards into the Sea.

Why this?

Because the Sail being taken away, or torn, it was a Burden, not of use; all our Hopes was in the Helm.

What in the mean time did the Passengers?

B. Ibi

## NAUFRAGIUM.

B. Ibi vidisse miseram faciem rerum.  
Nautæ canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris. reginam celi, dominam mundi, portum salutis, ac blandientes illi multis aliis titulis, quos sacre literæ nusquam tribuunt illi.

A. Quid illi cum mari; que nunquam navigabit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri non virginis.

A. Ludia.

B. Nonnulli proeumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandentes illi non aliter quam solemus irato principi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures no where attribute to her.

What has she to do with the Sea, who never sailed, I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You baster.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oyl there was into the Waves, flattering it, no otherwise, than we use to do an angry Prince,

B

A. Quid

## N A U F R A G I U M.

A. Quid ajebant ?      What did they say ?

B. O clementissimum mare ! O generosissimum mare ! O ditissimum mare ! O formosissimum mare ! mitesce, serva. Occinebant multa hujusmodi furdo mari.

A. Ridicula superstitione ! quid alii ?

B. Quidam nihil aliud quam voriebant, plerique nuncipabant vota. Aderat quidam Anglus qui promittebat aureos montes Virginis Walsinghamice, si attigisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de Virgine Maria, que regnat in multis locis, et putant votum irritum, nisi exprimas locum.

A. Ridiculum ! quasi divi non habitent in celis.

B. Erant qui promitterent se fore car-

O most merciful Sea ! O most noble Sea ! O most rich Sea ! O most beautiful Sea ! grow mild, save us. They sung many Things of this kind to the deaf Sea.

Ridiculous Superstition ! what did others ?

Some did nothing else than vomit, most put up Vows. There was there a certain English Man, who promised golden Mountains to the Maid of Walsingham, if he touch'd Land alive. Others promis'd many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

Ridiculous ! as tho' the Saints do not dwell in the Heavens.

There were who promised that they would be

*thusianos. Erat unus,*  
*qui polliceretur se adi-*  
*turum Jacobum qui*  
*habitat Compostelle, nu-*  
*dis pedibus et capite,*  
*corpore tantum tecto*  
*ferre. I loricā, ad hæc*  
*emendicato cibo.*

*Carthusians. There wa*  
*One, who promised that he*  
*would go to James, who*  
*dwells at Compostella, bare*  
*Foot and Head, with his*  
*Body only covered with an*  
*Iron Coat of Mail, beside*  
*this begging his Meat.*

A. Nemo meminit  
Christophori?

Did no Body mention  
Christopher?

B. Audivi unum  
not sine risu, qui cla-  
ri voce, ne non exau-  
diretur, polliceretur  
Christophoro, qui est  
Lutetiae in summo  
templo, mons verius  
quani statua, cereum  
tantum quantus esset  
ipse; cum vociferans  
haec quantum poterat  
inculcaret identidem,  
qui forte assistebat  
proximus, notus illi,  
tetigit eum cubito, ac  
submonuit; vide quid  
pollicearis; etiam si  
facias auctionem om-  
nium tuarum rerum,  
non fueris solvendo.  
Tum ille inquit voce  
jam pressiore, videlicet  
ne Christophorus exau-  
diret, tace fatus; an  
credis me loqui ex a-  
ximo? Si semel con-

I heard One not without  
Laughter, who with a clear  
Voice, lest he should not be  
heard, promised Christopher,  
who is at Paris on the Top  
of a Church, a Mountain  
more truly than a Statue, a  
Wax-Candle as big as he  
was himself; when bawl-  
ing out this as hard as he  
could, he inculcated it now  
and then, he that by  
Chance stood next, known  
to him, touched him with  
his Elbow, and advised  
him; have a Care what  
you promise, tho' you  
make an Auction of all  
your Goods, you'll not be  
able to pay. Then he says  
with a Voice now lower,  
to wit, lest Christopher  
should hear, Hold your  
Tongue, you Fool; do you  
think I speak from my  
Heart? If once I touch  
B 2 Land,

## TO NAUFRAGIUM.

*Tigero terram, non da-  
turus sum ei sebaceam  
candelam.*

A. O crassum inge-  
nium ! suspicor fuisse  
Batavum.

B. Non, sed erat  
*Zelandus.*

A. Miror Paulum A-  
postolum venisse nulli  
in mentem, qui navi-  
garit ipse olim, et na-  
vi fracta, defilierit in  
terram : Nam is haud  
ignarus mali didicit  
succurrere miseric.

B. Erat nulla men-  
tio Pauli.

A. Precabantur in-  
terim ?

B. Certatim. Alius  
canebat, *salve Regi-  
na* ; aliis, *credo in  
Deum*. Erant qui ha-  
bebant quasdam pec-  
uliares preculas, non  
diffimiles Magicis, ad-  
versus pericula.

A. Ut Religiosos af-  
flictio facit ! secun-  
dis rebus, nec Deus

Land, I'll not give him a  
Tallow Candle.

O gross Wit ! I sus-  
pect he was a Dutch-  
man.

No, but he was a Zea-  
lander.

I wonder that Paul the  
Apostle came into no Bod-  
dy's Mind, who failed him-  
self formerly, and the Ship  
being broke, leap'd out up-  
on Land : For he not being  
ignorant of Evil has learnt  
to succour the miserable.

There was no mention  
of Paul.

Did they pray in the  
the mean time ?

Hard. One sang, God  
save you, O Queen ; anoth-  
er, I believe in God.  
There were who had  
some peculiar Prayers,  
not unlike Magical ones,  
against Dangers.

How Religious Affliction  
makes us ! In Prosperity,  
neither God nor Saint comes

# NAUFRAGIUM.

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*nec D<sup>iv</sup>us venit in  
mentem : Quid tu  
interea ? nuncupabas  
vota nulli diverum.*

into our Mind : *What did  
you in the mean time ? Did  
you make Vows to none of  
the Saints ?*

A. Nequaquam.

Not at all.

A. Cur ita ?

Why so ?

B. Quia non pacif-  
cor cum divis. Nam  
quid est aliud quam  
contractus juxta for-  
mulam. Do si facias,  
aut faciam si facias,  
dabo cereum si ena-  
tem ; ibo Romam, si  
serves.

*Because I do not bargain  
with the Saints. For what  
is it else than a Contract  
according to Form. I give  
if you will do, or I will  
do if you will do, I will  
give you a Wax Candle if  
I swim out ; I will go to  
Rome, if you save me.*

A. At implorabas prae-  
sidium alicujus divi.

*But you implored the  
Protection of some Saint,*

B. Ne id quidem.

Not that indeed.

A. Quamobrem ?

Why ?

B. Quia cœlum est  
spatiosum. Si commen-  
daro meam salutem  
cui divo, puta sancto  
Petro, qui fortasse  
audiet primus, quod  
astet ostio ; priusquam  
ille conveniat Deum,  
priusquam exponat cau-  
sam, ego iam periero.

*Because Heaven is spaci-  
ous. If I recommend my  
Safety to any Saint, sup-  
pose to St. Peter, who  
perhaps will hear first,  
because he stands at the  
Door ; before he goes to  
God, before he declares  
my Case, I am already  
ruined.*

A. Quid faciebas  
igitur ?

What did you do then ?

B 3

B. Adi-

12 N A U F R A G I U M:

B. Adibam recta patrem ipsum, dicens noster pater, qui es in caelis. Nemo divisorum audit citius illo, aut donat libentius quod petitur.

A. Sed interea non Conscientia reclamabat tibi? non verebaris appellare eum patrem, quem offendexas tot sceleribus?

B. Ut dicam ingenuè, conscientia deterrebat non nihil; sed mox recipiebam animum cogitans ita mecum, est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente aut lacu, ejiciat arreptum capillis in ripam. Inter omnes nullus agebat se tranquillus, quam quocdam mulier, cui erat infantulus in sinu, quem lactabat.

A. Quid illa?

B. Sola nec vociferabatur, nec flebat, nec pollicitabatur:

I went directly to the Father himself, saying, our Father which art in Heaven. None of the Saints hears sooner than him, or gives more willingly what is asked.

'But in the mean time, did not your Conscience cry out against you? were you not afraid to call him Father, whom you had offended with so many Crimes?

That I may speak ingeniously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with my self: There is no Father so angry with a Son, but if he see him in danger in a Torrent, or Lake, he would throw him out, taken by the Hair upon the Bank. Amongst all none behav'd himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.

What did she?

She alone neither bawled, nor wept, nor promised: Only embracing her

tantum

*S*untum complexa pu-  
ellum, precabatur ta-  
cite. Interea dum  
navis illideretur va-  
do subinde, nauclerus  
metuens ne tota sol-  
veretur, cinxit eam  
rudentibus a prora,  
et a puppi.

A. O misera præsidia !

B. Interim exoritur  
senex sacrificus, sexaginta annos natus,  
nomen erat Adamus :  
is abjectis vestibus  
usque ad indusium,  
abjectis etiam ocreis,  
et calceis, jussit ut  
omnes pararemus nos  
itidem ad natandum.  
*A*tque ita stans in  
medio navis, concionatus  
est nobis ex  
Gersone quinque ve-  
ritates de utilitate  
confessandi ; hortatus  
omnes ut quisque præpa-  
raret se et vita et mor-  
ti. Aderat et quidam  
Dominicanus. Confessi  
sunt bis qui volebant.

A. Quid tu ?

B. Ego videns omnia plena tumultus,

*C*hild, she prayed silently  
In the mean time, whilst  
the Ship was knock'd a-  
gainst the Bottom now and  
then, the Master fearing  
lest it should be all broke,  
begirt it with Cables,  
at the Head, and at the  
Stern.

O miserable Helps !

In the mean Time starts  
up an aged Priest, sixty  
Years old, his Name was  
Adam : He having cast  
off his Cloathes to his Shirt,  
having cast off likewise  
his Leather Stockings,  
and Shoes, bad us all pre-  
pare our selves in like  
Manner to swim. And  
so standing in the middle  
of the Ship, he preach'd to  
us out of Gerson the five  
Truths concerning the Use-  
fulness of Confessing ; ex-  
horting all that every one  
should prepare himself both  
for Life and Death. There  
was present also a certain  
Dominican. They confess-  
ed to these that would.

What did you ?

I seeing all places full  
of Tumult, confessed si-  
confessus

*confessus sum tacite  
Deo, damnans apud  
eum meam injustiti-  
am; et implorans ejus  
misericordiam.*

lently to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. *Quo migraturus,  
si perisses sic?*

B. Committebam  
*hoc Deo Judici.* Nam  
neque volebam esse  
jūdex mei ipsius: ta-  
men quādam bona  
spes interim habebat  
meum animum. Dum  
hæc aguntur, nauta  
redit ad nos lachry-  
mabundus, quisque  
paret se, inquit, nam  
navis non erit usui  
nobis ad quartam par-  
tem horæ. Nam jam  
convulsa aliquot lo-  
cis hauriebat mare.  
*Paulo post natu-*  
*re renunciat nobis, se vi-*  
*dere procul sacram*  
*turrim, adhortans ut*  
*imploraremus auxili-  
um divi, quisquis es-  
set præses ejus templi.*  
*Omnis procumbuit, et*  
*oravit ignatum divum.*

A. *Si compellassetis*  
*mōmine, fortassis au-*  
*dister.*

Whither would you have gone, if you had died so?

I left this to God my Judge: For neither would I be the Judge of my self: Yet some good Hopes in the mean Time possess'd my Mind. Whilst these Things are doing, the Sailor returns to us weeping, Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it let in the Sea. A little after, the Sailor tells us that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, who soever was the President of that Church. All fall down, and pray to the unknown Saint.

If you had spoke to him by his Name, perhaps he would have heard you.

## N A U F R A G I U M. 15

B. Erat ignotum.  
Interim nauclerus,  
dirigit navem jam  
laceram, jam combi-  
bentem undas undi-  
que; ac plane dilap-  
suram, si fuisse suc-  
cincta rudentibus, eo  
quantum potest.

A. Dura conditio  
rerum.

B. Provecti sumus  
eo, ut incole ejus loci  
prospicerent nos pe-  
riclitantes; ac pro-  
currentes catervatim  
in extremum littus,  
tugis Sublatis, ac ga-  
leris impositis in Lan-  
ceas, invitabant ad  
fesse; ac brachiis  
jactatis in coelum,  
significabant se deplora-  
re nostram Fortunam.

A. Expecto quid  
evenierit.

B. Jam mare occu-  
paverat totam navim,  
ut futuri essemus ni-  
bilo tutiores in navi  
quam in mari.

A. Heic confugien-  
dum erat ad sacram  
Anchoram.

It was unknown. In  
the mean Time the Ma-  
ster steers the Ship now  
torn, now drinking in  
the Waters on all Sides;  
and plainly ready to fall  
in Pieces, unless it had  
been girt with Cables, thi-  
ther as much as he can.

A hard Condition of  
Affairs.

We advanced so far,  
that the Inhabitants of  
that Place saw us in Dan-  
ger; and running out in  
Companies to the Edge  
of the Shore, with their  
Coats lift up, and Hats  
put upon Lances, they  
invited us to them; and  
with their Arms tossed  
up towards Heaven, sig-  
nified that they lamented  
our Fortune.

I wait to know what  
happened.

Now the Sea had seiz-  
ed the whole Ship, that  
we were like to be no  
safer in the Ship than in  
the Sea.

Here you were to fly to  
the Holy Anchor.

Nay,

## 16 N A U F R A G I U M.

B. Imo ad miseram. Nautæ exonerant scapham aqua, ac demittunt in Mare. Omnes conantur conjicere se in hanc, nautis reclamantibus magno tumultu, Scapham non esse capacem tantæ multitudinis: quisque ariperet sibi quod posset, ac nataret. Res non patiebatur lenta consilia; alius arripit remum, alius contum, alius alveum, alius fistulam, alius tabulam; ac quisque nitentes suo præsidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, que sola non ejulabat?

B. Illa pervenit prima omnium ad littus.

A. Qui potuit?

A. Imposueramus eam repandæ Tabule, et alligaveramus sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could, and swim. The Thing did not admit slow Counsels; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security, commit themselves to the Waves.

What in the mean Time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had set her upon a bent Board, and had ty'd her so, that she could not easily fall off, we gave her a Board in her hand, which

*mus*

N A U F R A G I U M. 17

*mus illi tabellam in manum, qua uteretur vice remi ; ac precantes bene, ex posuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum ; illa tenens infantulum lævæ remigabat dextra.*

A. O viraginem !

B. Cum jam nihil superesset, quidam avulsit ligneam Statuam Virginis Matris, jam putrem, atque excavatam a soricibus, et complexus eam cœpit naturæ.

A. Pervenit Scapha incolumis ?

B. Nulli periere prius ?

A. Quo malo fato id factum est ?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

A. O male factum ! quid tum ?

she might use instead of an Oar, and wishing her well, we pla'd her upon the Waves, thrusting her forward with a Poll, that she might be at a distance from the Ship, from whence there was Danger : She holding her Child with her left Hand, rowed with her Right.

O stout Lass !

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten and hollowed by the Rats, and embracing it, begun to swim.

Did the Boat get safe ? .

None were lost sooner.

By what ill Fate happened that ?

Before it could deliver itself from the great Ship, it was overset by its Tottering.

O ill done ! What then ?

18 N A U F R A G I U M.

B. Ego, dum con-fulo *aliis*, pene pe-riera�.

I, whilst I take Care of others, had well nigh perish'd.

A. Quo Pacto ?

After what Manner ?

B. Quia nihil supe-gerat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fu-isserit usui.

There Cork would have been of Use.

R. In eo articulo rerum, maluissim vi-le suber, quam aure-um candelabrum.

In that Juncture of Affairs, I had rather have had mean Cork, than a Golden Candlestick.

A. Tandem venit in mentem circum-spicienti, de ima par-te mali ; quoniam non poteram exi-mere eam solus, ad-sicen socium : Ambo innixi huic commit-timus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jactamur sic, ille sacrificus nauti-cus concionator in-jecit se medium in nostros humeros ; au-tem erat ingenti cor-pore. Exclamamus, quis ille tertius ? is perdet nos omnes ; ille contra inquit pla-

At last it came into my Mind, as I was looking about, to think of the low Part of the Mast ; be-cause I could not get it out alone, I take a Com-pa-nion : We both lean-ing upon that, commit our selves to the Sea, so that I held the right End, he the left. Whil-st we are tossed about so, that Priest, the Sea Chap-lain, threw himself in the middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third ? He will ruin us all : He on the other Hand says smoothly, Be of good Cou-cide,

*tide, sitis bono animo, est sat spatii Deus aderit nobis,*

*rage, there is Room enough, God will be with us.*

A. Cur ille cepit esse natator tam sero?

Why did he begin to be a Swimmer so late?

B. Imo futurus erat cum Dominicano in Scapha; nam omnes deferebant hoc honoris illi; sed quamquam confessi erant invicem in navi, tamen oblii nescio quid circumstantiarum, confitentur rursum in ora navis, et alter imponit manum alteri; interim Scapha perit; nam Adamus narravit haec mihi.

Nay, he should have been with the Dominican in the Boat; for all gave this Honour to him; but altho' they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship; and one lays his Hand upon the other; in the mean time the Boat is lost; for Adams told this to me.

A. Quid actum est de Dominicano?

What became of the Dominican?

B. Is, ut idem narrabat, implorata ope divisorum, abjectis vestibus, commisit se nudum natationi.

He, as the same told me, having implored the Help of the Saints, having cast off his Cloaths, committed himself naked to swimming.

A. Quos diuos invocabat?

What Saints did he invoke?

B. Dominicum, Thomam, Vincentium; sed confidebat impensis Catharinæ Senensi.

Dominick, Thomas, Vincent; but he trusted chiefly in Catharine of Sens.

G

A. Chri-

20 N A U F R A G I U M

A. Christus non ve-  
niebat illi in mentem?

Did not Christ come  
into his Mind?

B. Ita Sacrificus  
narrabat.

So the Priest told  
me.

A. Enataasset melius,  
si non abiecisset sa-  
eram cucullam : ea  
deposta, qui potuit  
Catharina Senensis ag-  
noscer eum ? sed  
perge narrare de te.

He would have swum  
out better, if he had not  
thrown off his holy Cowl :  
that being put off, how  
could Catharine of Sens  
know him ? But go on to  
tell of your self.

B. Dum volvere-  
mūr adhuc juxta na-  
vīm volventem se hue-  
ntque illuc arbitrio  
fluctuum, clavus fran-  
gebāt ejus femur, qui  
tenebat lāvum cornu :  
sic ille revulsus eit.  
Sacrificus precatus il-  
li æternam requiem,  
successit in locum illi-  
us, adhortans me, ut  
tuerer meum cornu  
magno animo ac mo-  
verem pedes strenue.  
Interim potabamus  
multum salsa aquæ.  
Neptunus temperaverat  
bis non tantum sal-  
sum balneum, sed eti-  
am falsam potionem ;  
quanquam Sacrificus  
monstrabat remedium  
g̃ rei.

Whilst we were rowling  
as yet nigh the Ship,  
rowling it self hither and  
thither, at the Pleasure of  
the Waves, the Helm  
broke his Thigh, who held  
the left End : So he was  
knock'd off. The Priest,  
wishing him eternal Rest,  
succeeded in his Place,  
advising me that I should  
take care of my End with  
great Courage, and move  
my Feet strenuously. In  
the mean time we drunk  
much Salt Water. Nept-  
une had mixed for us  
not only a Salt Bath, but  
also a Salt Drink, tho' the  
Priest shew'd a Remedy  
for that Thing.

# N A U F R A G I U M. 21

A. Quod obsecro?

What I beseech you?

B. Quoties unda  
occurreret nobis, ille  
opposuit occipitum,  
ore clauso.

As oft as a Wave met  
us, he opposed the Back-  
side of his Head, with his  
Mouth shut.

A. Narras mihi  
Strenuum senem.

You tell me of a stout  
old Fellow.

B. Ubi natantes sic  
aliquandiu, promovi-  
ssemus jam nonni-  
hil, Sacrificus, quo-  
niam erat miræ pro-  
ceritatis, inquit, es  
bono animo; Sentio  
radum. Ego, non  
ausus sperare tantum  
felicitatis, inquam,  
absumus longius a  
littore, quam ut ra-  
dum sit sperandum.  
Imo, inquit, sentio  
terram pedibus; est,  
inquam, fortassis a-  
liquod e scriniis, quod  
mare devolvit hic:  
imo, inquit, sentio  
plane terram scalptu  
digitorum. Cum na-  
tassemus adhuc ali-  
quandiu, ac sentiret  
radum rursus, tu fac,  
inquit, quod videtur  
tibi optimum factu,  
ego cedo tibi totum  
malum, et credo me

When swimming thus  
some Time, we had ad-  
vanced now something,  
the Priest, because he was  
of wonderful Tallness,  
says, be of good Courage,  
I feel the Bottom. I no-  
daring to hope for so  
much Happiness, say, we  
are further from the  
Shore, than that the Bot-  
tom is to be hop'd for.  
Nay, says he, I feel the  
Earth with my Feet;  
it is, say I, perhaps some  
of the Boxes, which the  
Sea has tumbled hither;  
nay, says he, I perceive  
plainly the Earth with  
the Scratching of my Toes.  
When we had swum as  
yet some time, and he  
perceived the Bottom again,  
do you, faith he, what  
seems to you best to be  
done, I give you the whole  
Mast, and trust my self  
to the Bottom, and at  
C 2 yado,

vado, simulque expectato deceſſu fluctuum, sequutus est pedibus quanto curſu potuit. Rursus undis accendentibus, complexus utrumque genu utraque manu, obnitezatur fluctui, occultans ſeſe ſub undis, quemadmodum mergi et anates ſolent; rursus fluctu abeunte, promicabat et currebat. Ego videns hoc ſuccedere illi ſum imitatus. Stabant in arena, qui fulciebant ſe adverſus impetum undarum, prælongis haſtilibus porrectis inter ſe, robusti viri, et affueti fluctibus, ſic ut ultimus porrigeret haſtam adnatanti; ea contacta, omnibus recipientibus ſe ad littus, pertrahebatur tu-to in ſiccum. Aliquot ſervati ſunt hac ope.

the ſame Time having waited the going in of the Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Wave, hiding himſelf under the Water, as your Sea-Gulls and Ducks uſe to do; again the Wave going back, he ſprung out and ran. I ſeeing this ſucceed with him, imitated it. There stood on the Sand, who propp'd themſelves againſt the Force of the Waves, with long Polls ſtretch'd between them, ſtrong Men, and uſed to the Waves, ſo that the laſt held a Poll to him that ſwam towards him, that being touch'd, all betaking themſelves to the Shore, he was drawn ſafely on dry Ground. Some were ſaved by this Means.

A. Quot?

How many?

B. Septem. Verum duo ex hiſ ſoluti ſunt teſpore, admoti igni.

Seven: But two of these fainted away with the Warmth, being ſet by the Fire.

A. Quot

# N A U F R G I U M. 23

A. Quot eratis in Navi?

How many were you in the Ship?

B. Quinquaginta octo.

Fifty eight.

A. O sœvum mars! saltem fuisse contentum decimis, quæ sufficiunt sacerdotibus: reddidit iam paucos ex tanto numero?

O cruel Sea! at least it might have been content with the Tythes, which suffice the Priests; did it return so few out of so great a Number?

B. Ibi experti sumus incredibilem humanitatem gentis, suppeditantis nobis omnia mira alacritate; hospitium, ignem, cibum, vestes, viaticum.

There we experienc'd the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way Home.

A. Quæ gens erat?

What Nation was it?

B. Hollandica.

Holland.

A. Nihil humanus ista, cum tamen cincta sit feris Nationibus. Non répetes Neptunum posthac, opinor.

There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi.

Not unless God takes away my Wits from me.

A. Et ego malim audire tales fabulas, quam experiri.

And I had rather hear such Stories, than know them by Experience.

S M A R T A N A S  
E V E R Y W H E R E

## D I V E R S O R I A.

A. C U R ita visum  
est plerisque  
commorari biduum aut  
triduum Lugduni ?  
Ego ingressus iter se-  
mel, non conquiesco,  
donec pervenero quo  
constitui.

B. Imo ego admi-  
ror quenquam posse  
aveli illinc.

A. Quamobrem tandem?

B. Quia illic est  
locus, unde socii Uly-  
ssis non poterant avel-  
li; illic Sirenes. Nemo  
tractatur melius suæ  
domi, quam illic in  
pandocheo.

A. Quid sit ?

B. Aliqua mulier  
astabat mensa semper,

W hy does it seem good  
to most People to  
stay two Days or three  
at Lyons ? I having en-  
ter'd upon a Journey once,  
do not rest, 'till I come  
whither I design'd.

Nay, I wonder that  
any one can be got from  
Thence,

What for at length ?

Because there is the Place  
from whence the Compa-  
nions of Ulysses could not be  
drawn away: there are the  
Sirens. No Body is treated  
better at his own Home,  
than there in an Inn.

What is done ?

Some Woman stood by  
the Table always, to divert  
que

*que exhilararet convivas facetiis ac leporibus, Primum mater familias adibat, que salutabat, jubens nos esse hilares, et boni consulere quod apponneretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.*

A. Aguasco humitatatem Gallicæ gentis.

B. Quoniam autem illæ non poterant adesse semper, quod munia Domestica essent obeunda, ac reliqui convivæ consularandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiens disomnium jaculis: hæc sustinebat fabulam, donec filia rediret: namma ter erat natu grandior.

A. Sel qualis erat apparatus tandem?

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

I perceive the Civility of the French Nation.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Jests. She alone was sufficient to receive all their Darts: She kept up the Farce, till the Daughter return'd: for the Mother was elderly.

But what was your Provision at last? for the  
NAME

*nam venter non expletur fabulis.*

B. Profecto laetus,  
ut ego mirer illos posse  
accipere hospites tam  
vili: rursus convi-  
vio peracto, alunt ho-  
minem lepidis fabulis,  
ne quid iædii obrepat.  
Videbar mihi esse do-  
mi non peregre.

A. Quid factum est  
in cubiculis?

B. Hlic aderant ali-  
quot puelle nusquam  
non, ridentes, lascivi-  
entes, lusitantes: ultro  
rogabant, si haberemus  
quid vestium sordida-  
rum, lavabant eas, ac  
reddebant. Quid mul-  
tis? videbamus nihil  
illic præter puellas ac  
mulieres, nisi in sta-  
bulo, quamquam puel-  
le irrumpebant et hoc  
frequenter. Complec-  
tuntur abeuntes, ac di-  
mittunt tanto affectu,  
quasi omnes essent fra-  
tres, aut propinquæ  
cognitionis.

A. Fontassis isti  
mores decent Galios.

Belly is not fill'd with  
Tales.

Truly dainty, that I  
wonder that they can en-  
tertain Guests so cheap:  
*Again the Feast being ended,*  
they treat a Man with pret-  
ty Stories, lest any Thing of  
Weariness should creep upon  
him. I seemed to my self to  
be at Home, not Abroad.

What was done in the  
Chambers?

There were some Girls  
every where, laughing,  
wantoning, playing: of  
their own Accord they  
ask'd us, if we had any  
foul Cloaths, they wash'd  
them, and gave us them  
again. What needs many  
Words? we saw nothing  
there besides Girls, and  
Women, but in the Stable,  
altho' the Girls broke in  
too hither frequently.  
They embrace Men de-  
parting, and dismiss them  
with so much Affection,  
as if they all were their  
Brothers, or of near Re-  
lation.

Perhaps those Manners  
become the French.  
Mores

## D I V E R S O R I A . . . 27

Mores Germaniae ar-  
rident mihi magis,  
utpote masculi.

The Manners of Germany  
please me more as being  
masculine.

B. Nunquam con-  
tigit mihi videre Ger-  
maniam: quare, que-  
so te, ne gravere com-  
memorare, quibus mo-  
dis accipient Hospitem.

It never happened to  
me to see Germany:  
Wherefore, I pray you, do  
not think much to relate  
after what manner they en-  
tertain a Guest.

A Nescio an sit  
ubique eadem ratio  
tractandi: Narrabo  
quod ego vidi. Ne-  
mo salutat advenien-  
tem, ne videantur am-  
bire hospitem. Nam  
existimant id fordidi-  
cum, et indignum  
Germanica severitate.  
Ubi inclamaveris diu,  
tandem aliquis profert  
caput per fenestram æ-  
stuarii (nam degunt in  
his fere usque ad æsti-  
vum solstitium) non  
aliter quam testudo  
prospicit e testa. Is  
est rogandus, an liceat  
diversari illic. Si non  
renuit, intelligis locum  
dari: commonstrat  
manu mota, roganti-  
bus ubi sit stabulum.  
Illic licet tibi tractare  
tuum equum tuo more;  
nam nullus famulus

I know not whether  
there be every where the  
same Manner of Treat-  
ment. I will tell what I  
have seen. No Body sa-  
lutes a Man upon his  
Coming, lest they should  
seem to court a Guest. For  
they think that mean, and  
unworthy of the German  
Gravity. When you have  
call'd a long time, at last  
some Body puts his Head  
thro' the Window of a  
Stove (for they live in  
them almost till the Sum-  
mer Solstice) no otherwise  
than a Snail looks out of  
its Shell. He is to be as-  
ked, whether you may Inn  
there. If he does not re-  
fuse, you understand a Place  
is allowed you. He shew's with  
his Hand moved, to those  
that ask where the Stable is.  
There you may manag  
your Horse after your own  
admo

admovet manum. Si est celebrius diversoriū, ibi famulus commōnstrat stabulum, atque etiam locum minime commodum equo. Nam servant commōdiora venturis, præser-tim nobilibus. Si cau-seris quid, audis statim, si non placet, quare aliud diversoriū. Præbent fenum in urbibus agre et per-parce, nec vendunt multo minoris, quam avenam ipsam. Ubi consultum est equo, commigras totus in hypocaustum, cum o-creis, farcinis, luto. Id est unum commune omnibus.

B. Apud Gallos de-signant cubicula, ubi exuant se, exter-gant, calefaciant, aut quiescant etiam, si libeat.

A. Hic nihil tale. In hypocausto exuis ocreas induis calceos: Si vis, mutas indusi-um; suspendis vestes madida pluvia juxta hypocaustum; ipse

Manner; for no Servant puts to a Hand. If it be a famous Inn, there a Servant shews the Stable, and also a Place not at all convenient for a Horse. For they keep the more convenient for these that are to come, especially Noblemen. If you find Fault with any Thing, you hear presently, if it do not please you, seek another Inn. They afford you Hay in the Cities with Diffculty, and very sparingly, nor do they sell it for much less than Oats themselves. When Provision is made for your Horse, you go altogether into a Stove, with your Boots, Baggage, Dirt. That is one common to all.

Among the French they shew People Chambers, where they may strip themselves, wipe, warm themselves, or rest too, if they please.

Here's no such thing. In the Stove you put off your Boots, put on Shoes: If you will you change your Shirt; you hang up your Cloaths wet with Rain nigh the Stove; you place your self admoves

admoves te, ut sicceris. *Est et aqua parata, si libeat lavare manus; sed ita mundanda plerumque, ut alia aqua sit querenda tibi, qua ablucas eam lotionem.*

B. Laudo viros effeminatos nullis deliciis.

A. Quod si tu appuleris ad quartam horam a meridie, tamen non cænabis ante nonam, & non nunquam decimam.

B. Quamobrem?

A. Apparant nihil nisi videant omnes, ut ministratur omnibus eadem opera.

B. Quæsiunt compendium.

A. Tenes. Itaque frequenter otaginta aut nonaginta conueniunt in idem hypocaustum, pedites, equites, negotiatores, nauite, aurigæ, agricole, pueri famige, sani, egroti.

by it, that you may be dry. There is also Water ready, if you please to wash your Hands; but so clean for the most part, that other Water is to be sought by you, with which you may wash off that washing.

I commend the Men effeminated with no Delicacies.

But if you arrive at the fourth Hour after Noon, yet you will not sup before the Ninth, and sometimes the Tenth.

What for?

They provide nothing, unless they see all, that they may serve all with the same Trouble.

They seek the shortest Way.

You have it. Wherefore frequently eighty or ninety meet in the same Stove, Foot-men, Horsemen, Tradesmen, Sailors, Coachmen, Husbandmen, Boys, Women, sound Folks, sick Folks.

A. Istuc

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A. Istuc est vere  
cenobium.

That is really living in  
common.

1 A. Alius ibi pectit  
caput, aliis abstergit  
sudorem, aliis repur-  
gat perones aut ocreas,  
aliis eructat allium.  
**Quid multis?** est non  
minor Confusio ibi  
linguarum et persona-  
rum quam olim in  
turri Babel. Quod si  
conspexerint quem pe-  
regrinæ gentis, qui præ  
se ferat nonnihil dig-  
nitatis cultu, omnes  
sunt intenti in hunc,  
contemplantes oculis  
defixis, quasi aliquod  
novum genus animan-  
tis adrectum sit ex  
Africa. Adeo ut post-  
quam accubuerint, ad-  
spiciant continenter,  
vultu reflexo in ter-  
gum; nec dimoveant  
oculos iminorescibi.

B. Romæ, Lutetie,  
ac Venetie, nemo mi-  
ratur quidquam.

A. Interim est ne-  
fas tibi petere quid-  
quam. Ubi jam est  
multa vespera, nec  
plures expectantur ven-

One there combs his  
Head, another wipes off  
Sweat, another cleans his  
Winter Shoes or Boots, an-  
other belches up Garlick.  
**What needs many Words?**  
There is no less Confusion  
there of Tongues and Per-  
sons, than formerly in the  
Tower of Babel. But if  
they see any one of a fo-  
reign Nation, who makes  
Shew of something of Dig-  
nity by his Dress, all are  
intent upon him, viewing  
him with their Eyes fixt,  
as if some new kind of A-  
nimal was brought out of  
Africa. So that after they  
have sat down, they look  
at him continually, with  
their Face turn'd back-  
ward; nor do they take  
off their Eyes, being un-  
mindful of their Meat.

At Rome, Paris, and  
Venice, no Body wonders at  
any Thing.

In the mean Time it is  
unlawful for you to call for  
any Thing. When now it is  
far in the Evening, and no  
more are expected to come,  
turi

# DIVERSORIA.

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turi, senex famulus  
prodit cana barba, ton-  
so capite, torvo rultu,  
sordido reftitu.

B. Oportebat tales  
esse a poculis Romanis  
Cardinalibus.

A. Is circumactis o-  
culis, dinumerat taciti-  
us quod fint in hypo-  
causto, quo plures vi-  
der adesse, hoc rebe-  
mentius hypocaustum  
accenditur, etiam si a-  
lioqui sol sit molestus  
estu. Hæc est præci-  
pua pars bonæ Tracta-  
tionis, si omnes diffluant  
sudore. Si quis  
non assuetus vaporis,  
aperiat rimam fene-  
stre, ne præfocetur,  
protinus audit claudet.  
Si respondeas, non fe-  
ro; audis, quere igi-  
tur aliud diversorium.

B. Atqui nibil vide-  
tur periculosius, quam  
tam multos haurire e-  
undem vaporem, max-  
ime corpore resoluto,  
atque heic capere ci-  
lum, et conmorari  
complures horas. Nam  
jam omisso alliatos

an old Servant comes out  
with a hoary Beard, shorn  
Head, grim Look, mean  
Cloaths.

It behoved such to be  
Cup Bearers to the Roman  
Cardinals.

He having cast about his  
Eyes, reckons silently how  
many there are in the Stove,  
by how much the more he  
sees present, by so much  
the more violently the Stove  
is heated, altho' otherwise  
the Sun be troublesome by  
his Heat. This is the great-  
est Part of good Treatment,  
if all run down with Sweat.  
If any one not accustomed  
to the Heat, open a Chink  
of a Window, lest he be stifled,  
immediately he bears shut  
it. If you answer I can-  
not endure; you hear, seek  
then another Inn.

But nothing seems more  
dangerous, than that so  
many should take in the  
same Vapour, especially the  
Body being open, and here  
take Meat, and stay se-  
veral Hours. For now  
I omit Garlick Betches  
and the Blast of the Bel-  
D

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32 D I V E R S O R I A.

*suctus, et flatum ventus, putres halitus : sunt multi qui labrant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam Scabiem, siue, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in Pestilentia.*

A. *Sunt fortis viri, rident ac negligunt ista.*

ly, Stinking Breaths : There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.

B. *Sed interim sunt fortis periculo multorum.*

They are stout Fellows, they laugh at, and neglect those Things.

But in the mean Time they are stout at the Hazard of many.

A. *Quid facias ? sic assueverunt ; et est constantis animi non discedere ab institutis.*

What can you do ? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

B. *Atqui ante vi-ginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermae : exiunxerunt frigent ubique ;*

But twenty five Years ago, nothing was more common amongst the Brabantians, than publick Baths ; those now are out of Use every where ; for the

nam nova Scabies do-  
cuit nos abstinere.

the new Pox has taught us  
to abstain.

A. Sed audi cœtra : Post ille barbatus Ganymedes redit, ac infertnit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum ! quam non milesis ! dices cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et di- vitem, inter herum et servum.

B. Hæc est illa re-  
tus æqualitas, quam nunc tyrannis submo-  
vit e vita. Sic op-  
nor Christum vixisse cum Discipulis.

A. Postquam omnes accubuerunt, rursum ille torvus Ganyme- des prodit, ac denuo dinumerat sua sodali- tia. Mox reversus, ap-

But hear the rest: Af-  
terwards that Bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O im- mortal God ! How far from being fine ! you would say they were Can- nass taken down frons the Sail-Yards. For he design'd at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a Rich, betwixt a Master and a Servant.

This is that old Equal-  
lity, which now Tyranny  
has removed out of Life.  
So I believe Christ lived  
with his Disciples.

After all are sat, a-  
gain that grim Ganymede  
comes out, and over again  
counts his Companies. By  
and by returning, he sets  
before each a wooden Dish,  
D 2                      ponit

*ponit singulis ligneum  
pinaceum, et cochle-  
are factum ex eodem  
argento, deinde cya-  
thum vitreum; ali-  
quanto post panem.  
Eum quisque repurgat  
sibi per otium, dum  
pultes coquuntur. Ita  
sedetur nonnunquam  
ferme spatio hore.*

B. Nullus hospitum  
efflagitat cibum in-  
terim?

B. Nullus cui inge-  
nium regionis est no-  
rum. Tandem vinum  
apponitur, bone Deus,  
quam non fumosum!  
opportebat Sophistas  
non bibere aliud;  
tanta est subtilitas et  
acrimonia. Quod si  
quis hospes, pecunia  
oblata privatim, ro-  
get ut aliud genus vi-  
ni paretur aliunde,  
primum dissimulant,  
sed eo vultu, quasi in-  
terfecturi; si urgeas,  
respondent, hic tot co-  
mites et Marchiones  
diversati sunt, neque  
quisquam questus est  
de meo vino; & non  
placet, quare tibi a-

and a Spoon made of the  
same Silver, then a Glass, a  
little after Bread. That  
every Man cleans for  
himself at his Leisure,  
whilst the Pulse are boyl-  
ing. So they sit sometimes  
almost the Space of an  
Hour.

Does none of the Guests  
call for the Meat in the  
mean time?

None to whom the Tem-  
per of the Country is known.  
At length Wine is served  
up, good God, how far  
from being tasteless! it be-  
hoved Sophisters not to  
drink any other; such  
is the Thinness and Sharp-  
ness. But if any Guest,  
Money being offer'd pri-  
vately, desires that some  
other Sort of Wine may be  
got from somewhere else,  
at first they dissemble the  
Matter, but with that Coun-  
tenance, as if they woud  
kill you. If you press  
them, they answer, here so  
many Earls and Marquises  
have lodg'd, nor did any  
one complain of my Wine;  
if it do not please, seek  
liud

Iud diversorum ; nam habent nobiles sue gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent offam quam objiciant latranti Stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madefactas jure carnium, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carnium recoctarum, aut salsa-mentorum recalfactorum. Rursus aliquid Fultis, mox aliquid solidioris cibi, donec Stomachus probe domito appannant assas carnes, aut elios pisces, quos non possit contemnere omnino : sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscent Chorus's scenis : autem curant ut extremus actus sit optimus.

for your self another Inn ; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt-Fish warm'd again. Again some Pulse, by and by some more solid Meat, till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you can not contemn at all. But here they are sparing, and suddenly take away. After this manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes ; but they take care that the last Act is the best.

B. Et hoc est boni  
poete.

And this is the Part of  
a good Poet.

A. Porro sit piaculum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium prescriptum, quod illi metuntur clepsydris, ut opinor. Tandem ille burbatus, aut pandocheus ipse minimum differens a famulis repletu prodit, regat ecquid animi nobis fit. Mox aliquid generosius vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nihilo plus qui hauserit plurimum vini, quam qui minimum.

B. Ingenium gentis  
animum.

A. Cum nonnunquam sint qui absument plus in vino, quam solvant pro ioto convivio; sed antequam finiam hoc convivium, mirum d'stu, quis strepitus ac tumultus vocum sit ibi; postquam omnes

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no Body eats. You must sit till the Time appointed, which they measure with Hour Glasses, as I suppose. At last that Bearded Fellow, or the Inn-keeper himself very little differing from the Servants in Cloaths comes out, asks if we have a Minl to any Thing. By and by some more generous Wine is brought. But they love those who drink plentifully, tho' he pays no more, who drinks most Wine, than he that drinks least.

The Temper of the Nation is strange.

When sometimes there are somewho consume more in Wine, than they pay for the whole Feast; but before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have

cēperunt incalescere potu. Quid multis? omnia surda. Ficti moriones admiscent se frequenter, quo genere hominum, cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocatum videatur corrui- turum. Neque quisquam audiat alterum loquentem. At interim videntur sibi vivere suaviter; atque desidendum est illic volenti nolenti usque ad multam noctem.

B. Nunc tandem absolve convirium; nam me tædet quoque tam prolixo.

A. Faciam. Tandem caseo sublatu, qui vix placet illis, nisi putris ac scatens vermis, ille barbatu prodit, adferens, pinacium secum, in quo pinxit creta aliquot circulos et semi-circulos, deponit id

begun to grow warm with Drink. What needs many Words? all Places are full of Noise. Pretended Fools thrust in themselves frequently, with which kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by singing, prating, shouting, Dancing, thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly, and you must sit there, willing or unwilling till late at Night.

Now at last finish the Entertainment; for I am weary too of so long a one.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten, and full of Maggots, that Bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles and Semi-Circles, he

in mensa, tacitus in-  
interim ad tristis, di-  
ceres quempiam Cha-  
rontem. Qui agnos-  
cunt picturam, depo-  
nunt pecuniam, de-  
inde alius atque alius,  
donec pinacum exple-  
atur. Deinde notatis  
qui deposuerunt, sup-  
putat tacitus; si nihil  
desit, annuit capite.

B. Quid si quid  
superfit?

A. Fortasse redde-  
ret, et faciunt hoc  
nonnunquam.

B. Nemo reclamat  
rationi inique?

A. Nemo qui sapit,  
nam audiret protinus,  
quid tu es hominis?  
solves nihilo plus  
quam alii.

B. Narras liberum  
genus hominum.

A. Quod si quis las-  
sus ex itinere, cupiat  
mox a cena petere  
lectum, jubetur expec-  
tare, donec cateri quo-  
que eant cubitum.

lays that upon the Ta-  
ble, silent in the mean  
time and sad: you would  
say he was some Charon.  
They who know the Pic-  
ture lay down their Money,  
then another and another,  
'till the Trencher be filled:  
Then having observed those  
who laid down, he reckons  
silently; if nothing be want-  
ing, be nods with his Head.

What if any Thing be  
over?

Perhaps he would re-  
turn it, and they do this  
sometimes.

Does no Body cry out upon  
the Reckoning as unjust?

No Body that is wise,  
for he would hear forth-  
with, What are you of a  
Man? You shall pay no  
more than others.

You tell of a free kind  
of Men.

But if any one weary  
with his Journey, desires  
presently after Supper to  
go to Bed, he is ordered  
to wait, till the rest too  
go to Bed.

B. Vi.

## DIVERSORIA. 39

B. Videor mihi videre Platonicam urbem.

I seem to my self to see a Platonick City.

A. Tum *suis* nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then his Nest is shewn to every one, and truly nothing else than a Bed-Chamber; for there are Beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illuc?

Is there Cleanliness there?

A. Eadem quæ in convivio, Lintæa locata forte ante sex menses.

The same as in the Feast, Linnen washed perhaps six Months before.

B. Quid interim fit de equis?

What in the mean time becomes of the Horses?

A. Tractantur ad eandem Disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem Tractatio ubiq;?

But is there the same Treatment every where?

A. Alicubi est ci-vilior, alicubi durior quam narravi; verum in genere est talis.

In some Places it is ci-viler, in some Places harder than I have told you, but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italæ, quam vocant Longo-

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call Lombardy, again in bardiam

bardiam, rursus in Hispania, deinde in Anglia, et in Wallia? Nam Angli obtinuerunt partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Wali predicant se aucto $\chi$ goas Anglos.

Spain, then in England, and in Wales? For the English have partly the French, partly the German Manners, as being mixt of those two Nations. The Welch pretend themselves the Original English.

Quæso te ut narres,  
nam nunquam contigit  
mihi videre eas.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non erit otium: Nam naupta jussit adessem ad tertiam horam, nisi vellem relinqui; et habet sarcinulam; alias opportunitas, dabitur nobis garriendi usque ad satietatem.

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Pratling to Satisfaction.



S P E C T R U M

## S P E C T R U M.

A. Uid bone  
 Q rei est,  
 quod ri-  
 des tecum  
 tam suaviter, quasi  
 natus sis Thesaurum?

B. Tua Divinatio non  
 aberrat procul a scopo.

A. Annon imper-  
 ties fodali quicquid  
 boni istuc est?

B. Imo jamjudum  
 optabam quempiam  
 dari mihi, in cuius  
 finum effunderem hoc  
 gaudium meum.

A. Age igitur imperti.

B. Audivi modo  
 lepidissimam fabu-  
 lam, quam jures esse  
 comicum figmentum,  
 nisi locus, persone, ac  
 tota res esset tain-  
 ita mihi, quam tu  
 es notus mihi.

A. Gestio audire.

B. Nostine Polum  
 generum Fauni.

C. Hat good Thing  
 is there, that you  
 laugh with your  
 self so sweetly,  
 as tho' you had got a  
 Treasure?

Your Guess does not wan-  
 der far from the Mark.

Will you not impart  
 to your Companion whatso-  
 ever good Thing that is?

Nay, some Time since I  
 was wishing some body  
 might be offered me, into  
 whose Bosom I might pour  
 out this Joy of mine.

Come then impart it.

I have heard just now  
 a very pretty Story, which  
 you would swear was a  
 Comick Fiction, unless the  
 Place, the Persons, and the  
 whole Affair was as well  
 known to me, as you are  
 known to me.

I long to hear it.

Do you know Pool the  
 Son-in-Law of Faun?

A. Me.

A. Maxime.

Yes.

B. *Is est et auctor et  
actor hujus fabule.*

*He is both the Author and  
the Actor of this Play.*

A. *Facile crediderim,  
nam ille possit agere  
quamvis fabulam, vel  
absque Persona.*

I can easily believe  
it, for he could act any  
Play, even without a  
Wizard.

B. *Sic est. Nesci,  
opinor, predium quod  
habet non ita procul a  
Londino.*

So it is. You know,  
I fancy, the Estate which  
he has not so far from  
London.

A. *Phy ! compota-  
rimus illic sepe.*

Pugh ! We have drunk  
together there oftens.

B. *Agnoscis igitur  
viam septam utrinque  
arboribus digestis pari  
intervallo.*

You know therefore the  
Way hedge'd in on both  
Sides with Trees placed at  
an equal distance.

A. *Ad levam par-  
tem aedium, ferè al-  
tero jactu balistæ.*

On the left side of the  
House, almost two Bow-  
shots off.

B. *Tenes. Alterum  
latus rive habet siccum  
alveum obsumum du-  
mum, et verib; ; e  
poniculo est iter in  
planitiem.*

You have it. One  
side of the Way has a  
dry Ditch set with Thorns  
and Briars ; over the Bridge  
there is a Way into a  
Plain.

A. *Memini.*

I remember.

B. *Jampridem va-  
gabatur rumor, ac*

Some time ago there  
went a Report and a  
fabula

*fabula per rusticos ejus loci, spectrum observari juxta hunc ponticulum, cuius miserandi ejulatus exaudirentur subinde : Suspicabantur esse animam cujuspiam quæ torqueretur diris cruciatibus.*

A. *Quis erat auctor istius Rumoris ?*

B. *Quis nisi Polus ?  
Prefruxerat hoc præmium suæ fabule.*

A. *Quid venit isti in mentem ut confingeret istia ?*

B. *Nescio, nisi quia ingenium hominis est sic ; gaudet ludere stultitiam populi commentis hujusmodi : Dicam quid designarit nuper hujus generis. Aliquam multi equitabamus Richmondam, inter quos ranc, quos tu dices cordatos viros. Cœlum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oxalis intentis in eis*

*Story amongst the Country People of that Place, that a Spirit was seen nigh this Bridge, whose miserable Howlings were heard now and then : They suspected that it was the Soul of some Man which was tortured with direful Torments.*

Who was the Author of that Report ?

Who but Pool ? He had prepared this Prologue for his Play.

What came into his Mind to invent those Things ?

I know not, unless because the Humour of the Man is so ; he loves to play upon the Folly of the People, with Inventions of this Kind. I will tell you what he contrived lately of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool

lum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, immortalem deum ! quid ego video ? Rognibus qui equabant proxime, quid videret, rursus obfignans se majore cruce, clementissimus deus avertat hoc ostentum, inquit. Cum instarent, cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immamnam draconem, armatum igneis cornibus, cauda retorta in circulum ? cum negarent se videre, atque ille jussisset intenderent oculos, ac subinde commonstrareret locum tandem unus quispiam, ne videretur parum oculatus, affirmavit se quoque videre : unus item atque alter imitatus est hunc ; ram pudebat non videre quod esset tam perspicuum. Quid mulvis ? intra triduum

with his Eyes directed towards Heaven mark'd all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God ! What do I see ? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fix'd his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, do you not see a huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle ? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest he should seem bad sighted, affirmed that he too saw it : one likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words ? Within three Days this Report had gone through all  
hic

*hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fru-ebatur horum stultitia cum magna voluptate.*

**A.** Agnosco ingenium hominis: sed redi ad spectrum.

**B.** Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari latine regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illuc alicunde. Is videbatur sibi non vulgariter sapere, præsertim in saeris rebus.

**A.** Intelligo, actor fabulæ repertus est.

**B.** Super cænam sermo ortus est de ru- more Spectri, cum Po-

England that such a Monster had appear'd. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in Earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man: but return to the Apparition.

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgarly wise, especially in holy Things.

I understand, an Actor of the Play was found.

At Supper a Discourse arose about the Report of the Apparition, when Pool per-

*Jus sentiret hunc rume-  
rem non solum au-  
ditum esse Fauno, re-  
rum etiam creditum,  
cæpit obtestari homi-  
nem, ut doctus ac pi-  
us vir succurreret ani-  
mule patienti tam di-  
ra; et si quid dubitas,  
inquit, explora rem,  
obambula ad decimam  
juxta illum ponticu-  
lum, et audies misera-  
rum ejulatum, adjunge  
tibi quem voles  
comitem, ita audies  
et tutior et certius.*

ceived that this Report not only had been heard by Faun, but was also believed, he began to beseech the Man, that he being a learned and godly Man would succour the poor Soul suffering such dreadful Things; and if you doubt at all, says he, examine the Matter, walk about ten nigh that Bridge, and you will hear miserable Howling, take to you whom you will as a Companion, so you will hear both more safe and more certainly.

A. Quid deinde?

B. Cæna peracta.  
Polus ex more abit ve-  
natum aut aucupatum.  
Faunus obambulans  
cum jam tenebræ su-  
stulissent certum judi-  
cium de rebus, tandem  
audit miserandos ge-  
mitus. Hos Artifex  
Polus effingebat mire  
abditus illic in ve-  
preto, fictili olla ad-  
hibita ad id; quo  
vox reddita e cavo  
sonaret quiddam lu-  
gubrius.

What then?

Supper being ended, Pool according to his Custom goes a Hunting, or a Fowling. Faun walking when now the Darknes bad taken away a certain Judgment of Things, at length he hears miserable Groans. These the Artist Pool feign'd wonderfully, being hid there in a bushy Place, an Earthen Pot being used for that Purpose; that the Voice being return'd from the Hollow, might sound something more mournfully.

A. Hæc

A. Hæc fibula, ut video, vincit Phasma Menandri.

B. Dices istuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus anteverterat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.

A. Poterat Polus interim tenere risum?

B. Illene! Habet vultum in manu. Dixisse rem agi serio. Tandem Faunus, Polo obtestante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggredetur remutto, nam misere metuebat sibi quoque. Primum itaque efficacissimi Exorcismi consigli sunt, et non nulli novi additi per viscera beatae Marizæ,

This Farce, as far as I see, exceeds the Apparition of Menander.

You will say that the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

Could Pool in the mean Time hold from Laughing?

He! He has his Countenance in his Hand. You would have said that the Thing was doing in Earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism, and he spends all that Night without Sleep, whilst he considers which Way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added by  
E 3 per

per ossa beata Werenfridæ. Deinde locus delectus est in planicie vicina vepreto, unde vox exaudiensbatur. Sat-tis amplius circulus circumductus est, qui haberet crebras cruces variasque notulas : hec omnia peragebantur conceptis verbis. Ingens vas plenum, consecrata aquæ adhibitum est. Sacra stola quam vocant addita est in collum, unde pendebat initium Evangelii secundum Joannem. Habebat in loculis cerulam solitam consecrari quotannis a Romano pontifice, quæ dicitur vulgo Agnus Dei. His armis olim muniebant se adversus noxios Dæmones, priusquam cuncta Francisci cæpit esse formidabilis illis. Omnia hec procurata sunt, ne, si esset malus spiritus, faceret impetum in Exorcismam. Nec tamen ausus est conimittere se solum circulo, sed decretum est alterum sacerdotem adhiben-

the Bowels of blessed Mary, by the Bones of blessed Werenfrid. Then a Place was chosen in the Plain nigh the bushy Place from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks : all these Things were done with a Form of Words. A huge Vessel full of holy Water was made use of : A holy Gown as they call it was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of GOD. With these Arms formerly they fortify'd themselves against mischievous Dæmons, before the Hood of Francis began to be terrible to them. All these Things were provided, lest, if it should be an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There

dum

dum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulae proderetur, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabulae postulabat, et erat is qui non abhorret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum Parocho ingreditur circulum. Polus qui præcesserat gemit miserabiliter & reproto. Faunus auspicatur exercismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam Fabulae, nam non poterat agi nisi per multos.

A. Quid faciunt?

B. Conscendent nigros Equos, ferunt occultum ignem secum, ubi non abessent procul a circulo, ostentant ignem, quo metu abigerent Faunum e circulo.

Pool fearing lest, if a cunninger Man was join'd with him, the Mystery of the Farce should be betray'd, he joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter, for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly; about the tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws himself privately in the dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

What do they?

They mount black Horses; they carry cover'd Fire with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

A.

A. Quantum opera How much Rains took  
sumplic ille Polus ut that Pool that he might  
fallere? and thereby deceive?

B. Sic homo est. So the Man is. But that  
*Verum ea res prope-  
modum cesserat pessi-  
me illis.* Thing had well nigh fall'n  
out very badly for  
them.

A. Qui sic? How so?

B. Nam equi con-  
sternati igne subito  
prolato, parum ab-  
suit quin præcipita-  
gent et se, et sessores.  
Habes primum actum  
fabulæ. *Ubi redi-  
tum est in colloquium  
Polus, velut ignarus  
omnium, rogit quid  
esset actum. Ibi Fau-  
nus narrat duos teter-  
rimos dæmones con-  
spectos sibi, in nigris  
equis, igneis oculis ac  
spirantes ignem nari-  
bus; qui tentassent in-  
gredi circulum, ve-  
rum abactos in ma-  
lam rem efficacibus  
verbis. Cum animus  
accrueisset Fauno his  
rebus, die postero re-  
diit in circulum cum  
summo apparatu:  
cumque provocasset  
spectrum multis ob-*

For the Horses being  
frighted with the Fire sud-  
denly produced, had like  
to have thrown both  
themselves, and their Ri-  
ders. You have the first  
Act of the Play. When  
they return'd to confer to-  
gether, Pool, as if igno-  
rant of all Things, asks what  
had been done. There  
Fawn tells him that two  
very ugly Devils had been  
seen by him, upon black  
Horses, with fiery Eyes, and  
breathing Fire out of their  
Noses, who had tryed to  
enter the Circle, but were  
driven away with a Ven-  
geance by powerful Words.  
When Courage grew upon  
Faun by these Things, the  
Day following he returned  
into the Circle with his ut-  
most Furniture. And when  
he had called out the Spirit  
with many Entreaties.  
testa-

testationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cupe- rent irrumpere cir- culum.

Pool again with his Col- league shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil ignis?

Had they nothing of Fire?

B. Nihil, nam id cesserat male. Sed audi aliud commen- tum. Ducebant longum funem: eo traxo leviter per humum, dum uterque proripit se hinc atque hinc, ve- lut abacti exorcismis Fauni, provolvunt in terram utrumque sa- credotem, una cum va- se quod habebant ple- num sacre aquae.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the conjuring of Faun, they tumble down upon the Ground both Priests, together with the Tub which they had full of Holy Water.

A: Parochus tulit hoc premii pro sua actione.

Did the Parson get this Reward for his acting his Part.

B. Tulit, et tamen maluit perpeti hoc, quam deserere fabu- lam cæptam. His ge- stis ita, ubi redditum est ad colloquium, Faunus deprædicat apud Pool in quanto

He did get it, and yet he chose rather to suffer this, than to forsake the Play begun. These Things be- ing done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been,

pe-

*periculo fuisse, et quam fortiter profili-  
gasset utrumque Caco-  
dæmonem suis verbis;  
jamque conceperat ter-  
ram fiduciam, esse  
nullum dæmonem tam  
noxiūm, aut impuden-  
tem, qui posset irrum-  
pere circulum.*

A. Ille Faunus non  
multum abest a Fauno.

B. Audisti nihil  
adhuc. *Fabula pro-  
gressa hucusque, com-  
modum supervenit Po-  
li gener, nam duxerat  
eius natu maximam  
filiam, juvenis, ut  
scis, mire festivo in-  
genio.*

A. Scio, nec abhor-  
rens ab hisjusmodi  
jocis.

B. Abhorrens, ille  
desereret nullum non  
vadimonium, si talis  
*fabula esset vel spec-  
tanda, vel agenda.*  
Socer denarrat omnem  
rem huic; atque dele-  
get ei partes, ut agat  
animam. *Sumit or-  
natum, ac lubens con-*

and how stoutly he had put  
to Flight both the Devils  
with his Words; and now  
he had conceived a cer-  
tain Assurance that there was  
no Devil so mischievous, or  
impudent who could break  
into the Circle.

That Faun is not far  
removed from a Fool.

You have heard nothing  
as yet. The Play being  
advanc'd thus far, in good  
Time comes in Pool's Son-  
in-Law, for he had married  
his eldest Daughter, a young  
Man, as you know, of  
a wonderful merry Hu-  
mour.

I know, nor averse to  
such Jests.

Averse, he would for-  
sake any Bail, if such a  
Play was either to be seen,  
or to be acted. The Father-  
in-Law tells all the Matter  
to him, and appoints him  
his *Bart*, that he may act  
the Soul. He takes his  
Dress, and willingly wraps  
himself in a Sheet, as dead  
Bodies

*volvit se linteo, quem-  
admodum funera sol-  
lent apud nos. Ha-  
bet vivam prunam in  
testa, quæ per Linteum  
reddebat speciem in-  
cendii. Sub noctem  
itum est ad locum  
ubi hæc fabula age-  
batur. Miri gemitus  
audiuntur. Faunus ex-  
pedit omnes Exorcis-  
mos. Tandem anima  
ostendit sese procul in-  
tra repreatum, subinde  
ostentans ignem ac sus-  
pirans misere. Cum  
Faunus obtestaretur  
hanc, ut eloqueretur  
quisnam esset, Polus  
prosiliit subito e ve-  
preto, ornatu cacodæ-  
monis, fictoque fre-  
mitu, inquit, est tibi  
nihil juris in hanc  
animam, est mea, ac  
subinde procurrit us-  
que ad oram circuli,  
veluti fakturus im-  
petum in Exorcistam:  
moxq; velut submo-  
tus verbis Exorcismi,  
et vi sacre aquæ,  
quam aspersit illi mul-  
tam, retrocessit. Tan-  
dem Pedagogue dæmo-  
ne abacto, nascitur  
dialogismus Fauni cum*

Bodies use to be with us.  
He has a live Coal in a  
Shell, which through the  
Sheet made an Appearance  
of Fire. At Night they  
went to the Place where  
this Play was acted. Won-  
derful Groans are heard.  
Faun makes ready all his  
Exorcisms. At length the  
Soul shews it self a great  
Way off within the Bushy  
Place, now and then shew-  
ing the Fire, and groaning  
miserably. When Faun be-  
sought it, that it would de-  
clare who it was, Pool  
jump'd suddenly out of the  
bushy Place in the Dress of  
a Devil, and with a feign'd  
muttering Noise, says, You  
have no Right to this Soul,  
it is mine, and now and then  
he runs up to the Edge of  
the Circle, as if he would  
make an Attack upon the  
Conjuror; and by and by  
as if beat off by the Words  
of the Conjunction and  
the Virtue of the Holy  
Water, which he sprinkled  
upon him in great Plenty,  
he drew off. At length the  
Pedagogue Devil being dri-  
ven away, begins a Dialogue  
of Faun's with the Soul.  
It answered him asking and  
beseeching, that it was  
the

*anima. Respondit per-  
cunctanti et obtestan-  
ti se esse animam Chri-  
stiani hominis. Rogata  
quo nomine vocaretur,  
respondit, Faunus,  
Faunus inquit, idem  
est mihi nomen, jam-  
que res cœpit esse cordi  
illi magis ex communi  
nomine ut Faunus li-  
beraret Faunum. Cum  
Faunus percontaretur  
multa, ne diutina Con-  
fabulatio proderet fu-  
cum, anima subducebat  
se, negans esse fas  
sibi colloqui diutius,  
quod tempus urgeret,  
quo cogeretur abire,  
quo liberaret padagogi  
demoni; namen pol-  
licita est se reditu-  
ram postridie, hora  
qua esset fas. Rursus  
convenitur in Poli-  
ædibus, qui erat Cho-  
ragus fabulae. Ibi  
Exorcista dendarat  
quid esset gestum, ad-  
mentiens nonnulla e-  
tiam, quæ tamen per-  
suadebat sibi esse vera,  
deo farebat negotio  
quod agebatur. Jam  
hoc compertum erat,  
scilicet, esse Christia-  
nam animam, quæ*

*the Soul of a Christian  
Man. Being ask'd by what  
Name it was call'd, it an-  
swer'd, Faun, Faun says he,  
the same is my Name ;  
and now the Thing begun  
to please him more because of  
their common name, that Faun  
might deliver Faun. When  
Faun asked many things,  
lest a long Discourse should  
betray the Roguery, the  
Soul withdrew itself, deny-  
ing that it was lawful for  
him to talk longer, because  
the Time was at Hand,  
when he should be oblig'd  
to go, whither it pleas'd  
the Pedagogue Devil : Yet  
he promised that he would  
return the Day after, at the  
Hour when it should be  
lawful. Again they meet  
in Pool's House, who was  
the Furnisher of the Play.  
There the Conjurer tells  
what was done, lying in  
some Things too, which  
yet he persuad'd himself  
to be true, so much he fa-  
voured the Busines which  
was doing. Now this was  
found out, to wit, that it  
was a Christian Soul,  
which was plagued with  
dreadful Torments under a  
most unmerciful Devil. To  
this all his Endeavour is di-  
rected.*

vexaretur diris cruciatis sub inclemensissime dæmonie. Huc omnis conatus intenditur. Verum, quidam ridiculum accidit in proximo exorcismo.

A. Obscero quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupperturus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili, inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte Fortuna vi-fus est dixisse verum: nam Exorcista tactus hoc dico, illico recepit se in centrum circuli, et immussavit nescio quid in aurem Paroche. Polus sentiens id recepit sese, ne audiret quid quod non esset fas audire.

rected. But a certain comical Thing happened in the next Conjuring Bout.

I beseech you what?

When Faun had call'd out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuration, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair, quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in jest, yet by good Fortune he seemed to have said the Truth. For the Conjuror being struck with this saying, presently betook himself into the Center of the Circle, and muttered I know not what in the Ear to the Parson. Pool perceiving that, withdrew himself, lest he should bear any Thing, which it was not lawful to hear.

A. Sane *Polas* agebat religiosum et modestum dæmonem.

Truly *Pool* acted the Religious and Modest Devil.

B. Sic est. *Actione* poterat reprehendi, quod parum meminisset decori.

So it is. The Action might be blamed, because he little regarded Decency.

[Tamen exaudivit vocem *Parochi* indiscertis satisfactionem.

Yet he overheard the Voice of the Parson appointing Satisfaction.

A. Quam?

What?

B. Ut diceret Dominicam precationem ter. *Ex hoc conjiciebat habuisse rem ter eadem nocte.*

That he should say the Lord's Prayer thrice. By this he guessed that he had had Dealings thrice the same Night.

A. Hoc sane ille regularis præter regulam.

This truly that Regular did besides his Rule.

. Sunt homines, et erat humanus lapsus.

They are Men, and it was a humane Failing.

A. Perge, quid deinde factum?

Go on, what then was done?

B. Jam *Faunus* redit ferocior ad oram circuli et ultro provocat dæmonem: at ille jam timidor refugiebat, inquiens, fefellisti me, si sapuifsem, non monuissem

Now *Faun* returns more fierce to the Edge of the Circle, and of his own Accord challenges the Devil: but he now being more timorous ran away, saying, thou hast deceived me, if te.

te. Hoc est persuasum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita e memoria dæmonis, ne posset opprobrire.

I had been wise, I should not have told thee. This is believed by many, what you confess once to the Priest, is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

A. Narras plane ridiculum Jocom.

You tell me a very comical Jest.

B. Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit huc. Illa respondit Exorcistæ roganti, num posset qua via liberaria cruciatu, posse si pecunia quanta reliquisset partam fraude, restituueretur. Ibi Faunus inquit, quid si dispensaretur in pios usus per bonos viros? Respondit et hoc profuturum. Heic exorcista exhilaratus perunctatus est summa diligentia, quanta summa esset. Illa dixit ingentem, quod erat bonum et omnimum illi. Indicavit et locum, sed procul distatum, ubi hic thesaurus esset defossus. Pra-

But that I may finish the Story at last, a Conference was held with the Soul in this Manner for some Days. The Upshot came to this. It answered the Conjuror asking, whether it could any Way be delivered from Torment, that it might, if the Money which it had left got by Cheating, should be restored. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do good. Here the Exorcist being rejoiced enquired with the greatest Diligence, how great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the F 2 scripsit

*scripsit in quos usus  
vellet impendi.*

Earth. It prescribed for what Uses it would have it laid out.

A. In quos?

B. Ut tres suscipierent peregrinationem, unus quorum adiret limina Petri, alter iret salutatum Jacobum Compostellatum; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magna vis Psalteriorum et Missarum perageretur per aliquot Monasteria. Quod superisset, ipse dispensaret pro suo arbitrio. Jam tatus animus Fauni erat in Thesauro. Devorarat illum toto pectore.

A. Est vulgaris morbus; quanquam sacerdotes peculiariter nra. Ie audiunt hoc nomine.

B. Ubi nihil omissum esset, quod pertineret ad Negotium pecuniae, Exorcista submittitus a Folo, cæpit percunctari animam

For What?

That three should undertake a Pilgrimage, one of which should go to the Thresholds of Peter, another should go to salute James of Compostella; a third should kiss the Comb of Jesus, which is at Trier. Then a great Quantity of Psalms and Masses should be perform'd thro' some Monasteries. What remain'd he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

It is a common Disease; tho' Priests peculiarly have an ill Report upon this Account.

When Nothing had been omitted, that appertained to the Business of the Money, the Conjurer being put in Mind of it by Pool, began to ask the Soul about de-

*de Alcumistica, deque  
Magia : et anima res-  
pondit quædam ad hec  
pro tempore ; ceterum  
pollicita se indicatu-  
ram plura, simul at-  
que liberata fuisse illius  
opera a pædagogo  
demoni. Sit hic, si  
videtur, tertius actus  
fabule. In quarto  
Faunus cæpii predicare  
hanc prodigiosam rem  
ubique serio, crepare  
nihil aliud in collo-  
quiis, in conviviis, pol-  
liceri quedam magni-  
fica Monasteriis, et lo-  
quebatur jam nihil  
omnino humile. Adit  
locum, reperit signa,  
tamen non ausus est  
effodere Thesaurum,  
quod anima injecisset  
Scrupulum, facturum  
ingenti periculo, si  
Thesaurus attingere-  
tur, prius quam Mis-  
seractæ essent. Jam  
fucus subolebat multis  
nasutioribus. Cum ta-  
men ille nusquam non  
depredaret suam Stul-  
titiam, admonitus est  
clam ab amicis, pre-  
fertim ab Abbe suo,  
ne daret diversum spe-  
cimen de se omnibus,*

*the Alcumistick Art, and of  
Magick : and the Soul an-  
swered some things to that  
for that Time ; but pro-  
mised that it would disco-  
ver more, as soon as it was  
delivered by his Means  
from the Pædagogue De-  
vil. Let this be, if it  
seems good, the third Act  
of the Play. In the fourth  
Faun begun to tell of this  
prodigious thing every where  
in Earnest, to talk of no-  
thing else in Company, in  
Feasts, to promise some  
mighty Matters to the Mo-  
nasteries, and he spoke of  
now nothing at all mean.  
He goes to the Place, finds  
the Marks, yet he durst not  
dig up the Treasure, because  
the Soul had thrown in a  
Scruple, that he would do  
it with great Danger, if the  
Treasure should be touch'd,  
before the Masses were per-  
form'd. Now the Rogue-  
ry was smelt out by many  
more cunning People. When  
notwithstanding he every  
where published his Folly ;  
he was advised privately  
by his Friends, especially  
by his Abbot, that he would  
not give a different Speci-  
men of himself to all Men,  
who hitherto had been as-  
F 3 qui*

qui hactenus habitus esset prudens vir. Tamen ille potuit commoveri nullius oratione, quo minus crederet rem esse seriam; et haec Imaginatio occupavit animum hominis adeo penitus, ut somniaret nihil, loqueretur nihil, preter spectra et malos genios. Habitus mentis abierat in ipsam faciem, que sic pallebat, erat sic extenuata, sic dejecta, ut diceres esse larvam, non Hominem. Quid multis? minimum aberat a vero dementia, nisi succursum fuisset consteri remedio.

A. Nimirum hic erit extremus actus fabula.

B. Reddami eum tibi. Polus et ejus gener commenti sunt hujusmodi technam, Effinxerunt Epistolam descriptam in ratis literis, idque non in vulgaribus Charis. Senatoria Epistolae erat Iuc. Faunus nondum Captivus nunc liber æ-

counted a prudent Man. Yet he could be moved by no Man's Talk, from believing that the Matter was real: And this Imagination seized the Mind of the Man so thoroughly, that he dreamt of nothing, spoke of nothing, besides Ghosts and evil Spirits. The Habit of his Mind had got into his very Face, which was so pale, was so thin, so dejected, that you would have said he was a Ghost, not a Man. What needs many Words? He was very little removed from real Madness, unless he had been relieved by a speedy Remedy.

Well this shall be the last Act of the Play.

I will give it to you. Pool and his Son in Law invented such a Trick as this. They forged an Epistle writ in rare Letters, and that not upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now Free wisheth eternal Salvation to Faun his very good Deliverernam

ternam salutem Fauno  
suo optimo liberatori.  
*Non est mi Faune, cur  
maceres te diutius in  
hoc negotio.* Deus res-  
pexit piam voluntatem  
tui animi, et illius  
merito liberavit me  
a suppliciis: ego nunc  
ago feliciter inter An-  
gelos. Locus manet te  
apud divum Augusti-  
num, qui est proximus  
Choro Apostolorum.  
Ubi veneris ad nos,  
agam tibi gratias co-  
ram. Interim cura ut  
vivas suaviter. Datum  
ex Empyreo cælo, Idi-  
bus Septembribus, anno  
milesimo quadringen-  
tesimo nonagesimo oct-  
avo, sub sigillo mei  
annuli. Hæc Epistola po-  
fita est clam in altari,  
ubi Faunus facturus  
erat rem divinam.  
Subornatus, qui, ea pe-  
racta, submoneret eum  
de re quasi deprehen-  
sa casu. Nunc circum-  
fert eam Epistolam,  
ac credit nihil certius,  
quam eam perlatam e  
cælo ab angelo.

A. Istud non est li-  
berasse hominem insa-

er. There is no Reason my  
Faun, why you should  
trouble yourself any further  
in this Business. God hath  
regarded the pious Intention  
of your Mind, and for the  
Merit of it hath delivered  
me from Punishment: I now  
live happily amongst the  
Angels: A Place is reserv'd  
for you near St. Austin,  
which is next to the Choir  
of the Apostles. When you  
come to us, I shall give you  
Thanks Face to Face. In  
the meantime take care that  
you live merrily. Given  
from the Empyrean Hea-  
ven, on the Ides of Septem-  
ber, in the Year one thou-  
sand four hundred and  
ninety eight, under the Seal  
of my Ring. This Letter  
was laid privately upon  
the Altar, where Faun was  
to perform divine Service.  
One was suborn'd, who, that  
being over, should tell him  
of the Thing, as observ'd  
by chance. Now he carries  
about that Letter, and be-  
lieves nothing more cer-  
tainly than that it was  
brought from Heaven by an  
Angel.

That is not to free the  
Man from Madness, but  
nia,

*nia, sed mutasse genus  
insaniz.*

to change the Kind of  
Madness.

B. Sic est profecto,  
*nisi quod nunc insanit  
suavius.*

So it is indeed, but that  
now he is more sweetly  
mad.

B. Antehac non solebam tribuere multum fabulis, quæ se-  
runtur vulgo de Spec-  
tris; sed posthac tri-  
buam multo minus;  
nam suspicor multa  
prodita literis pro ve-  
ris ab credulis homini-  
bus, et similibus  
Fauni, quæ ad simulata  
sunt simili Artificio.

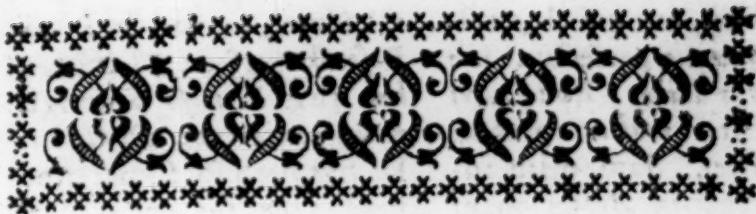
Heretofore I did not use  
to give much Regard to  
Stories, that are told com-  
monly of Apparitions; but  
hereafter I shall give much  
less: For I suspect that many  
Things have been deli-  
vered in Books for true by  
credulous Men, and Men  
like Faun, which have  
been contrived by the like  
Art.

B. Ego credo plera-  
que esse hujus generis.

I believe the most Part  
are of this Kind.



A L C U-



## ALCUMISTICA.

A. Quid nō  
re rei est  
quod Lal-  
lus ridet  
sic apud seīe, subinde  
signans se cruce; interpe-  
labo felicitatem  
hominis. Salve mul-  
tum amicissime Lale.  
Videre mihi admodum  
felix.

B. Atqui ero feli-  
cior, si impertiam ti-  
bi hoc gaudium.

A. Fac igitur bees  
me quamprimum.

B. Nosti Balbinum?

A. Illum eruditum  
senem, ac laudatæ  
vite.

B. Sic est ut dicas,  
sed est nullus mortali-  
um qui sapit omnibus

W<sup>t</sup> Hat new thing is  
there that Lalus  
laughs so with  
himself, now and  
then signing himself with  
the Cross; I will interrupt  
the Felicity of the Man.  
God save you much my  
good Friend Lalus. You  
seem to me very happy.

But I shall be more  
happy, if I impart to  
you this Joy.

See therefore you make  
me happy as soon as possible.

Do you know Balbinus?

That learn'd old Man,  
and of a commendable  
Life.

So he is as you say;  
but there is no one of  
Mankind, who is wise at  
all

## 64 ALCUMISTICA:

*horis, aut qui sit undique perfectus. Ille vir habet hoc navi inter multas egregias dotes. Jam olim insanit in Artes quam vocant Alcumistica.*

A. Haud tu narras *nevum* quidem, sed insignem morbum.

B. Ut cunque est, ille toties delusus ab hoc genere hominum tamen passus est fibi dari verba mirifice dudum.

A. Quo pacto?

B. Quidem sacerdos adiit illum, salutavit honorifice: mox sic exorsus est. Doctissime Balbine, mirabere fortassis, quod ignotus interpellere fecit, quem scio nunquam non occupatissimum sanctissimis Studiis. Balbinus annuit, qui est illi mos, nam est mire pars verborum.

A. Narras argumentum prudentiae.

all Hours, or who is in all Respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some time mad upon the Art which they call Alcumistica.

You do not talk of a blemish truly, but a considerable Distemper.

Howsoever it is, he so often deluded by this sort of Men, yet suffered himself to be imposed upon wonderfully some time ago.

After what manner?

A. A certain Priest went to him, saluted him respectfully: By and by thus he began. Most learned Balbinus, you will wonder perhaps that I a Stranger to you should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

You tell me an Argument of his Prudence.

B. Ve-

B. Verum alter prudenter pergit sic. Tamen ignoscet mee importunitati si cognoris causam, cur adieram te. Dic, inquit Balbinus, sed paucis si potes. Diccam, inquit ille, quanto compendio potero : Scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, felicium an infeliciun. Etenim si contemplor meum fatum ex altera parte videor mihi pulchre felix, si ex altera, nihil est infelicius me. Balbinus urgente, ut conferret rem in compendium : Finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum negotium est sic notum, ut notius nulli.

A. Depingis Rhetorem mihi, non Alcumistam.

But the other being more prudent goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass: I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no Body.

You describe a Rhetorician to me, not an Alcumist.

E. Mox

B. Mox audies Alcumistam. Hec felicitas, inquit contigit mihi a pufo, ut discerem artem maxime expetendam omnium, illam Alcumisticam, inquam, medullam totius philosophiae. Balbinus experitus est nonnihil ad nomen Alcumistices, gestu tantum, cæterum justit gemitu, ut pergeret. Tum ille inquit, O me miserum! qui non inciderim in eam viam, quam opportuit. Cum Balbinus rogasset quasnam vias diceret. Scis, inquit, optime (nam quid fugit te, Balbius, virum undiquaque doctissimum) esse duplēcēm viam hujus artis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quodam malo fato incidere in Longationem. Balbino sciscitante, quodnam discrimen viarum

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I learnt an Art the most to be desir'd of all, that Alcumistick Art, I say, the Marrow of all Philosophy. Balbinus was awakened a little at the Name of the Alcumistick Art, in Gesture only; but he order'd him with a Groan, that he should go on. Then he says, O woe's me! who did not light upon that Way, which I ought. When Balbinus asked him what Ways he meant. You know, quoth he, good Sir, (for what escapes you, Balbinus, a Man in all Respects the most learned) that there is a double Way of this Art, one of which is called Longation, another which is called Curtation. But it happened to me by some ill Fate to fall upon Longation. Balbinus asking what the Difference of the Ways was, Impudent that am, quoth he, eslet,

## ALCUMISTICA. 67

eset, *Impudentem me,* inquit qui loquor *hec apud te,*  
*cui Sciam omnia hæc esse sic nota,* ut notio-  
 ra nulli. Itaque ac-  
 curri *huc ad te sup-*  
*plex,* ut misertus no-  
 stri digneris impetrare  
 nobis illam felicissi-  
 mam viam curtationis.  
 Quo peritior es *hujus artis,* hec minore ne-  
 gotio potes communica-  
 re nobis. Ita Je-  
 sus Christus locupletet te semper majori-  
 bus dotibus. Cum  
 hic non faceret finem  
 obtestandi, Balbinus  
 coactus est fateri, se  
 prorsus ignorare, quid  
 longatio aut curtatio  
 eset: Jubet exponat  
 ipse vim harum vo-  
 cum. Tum inquit ille,  
 quanquam scio me  
 loqui peritiori; ta-  
 men, quando jubes ita,  
 faciam: Qui contri-  
 verunt totam etatem  
 in hac divina arte,  
 vertunt species rerum  
 duabus rationibus, al-  
 tera que est brevior,  
 sed habet plusculum  
 periculi, altera que est  
 longior, sed eadem tu-  
 tor, Ego videor mi-

who speak these Things be-  
 fore you, to whom I know  
 all these Things are so  
 well known that they are  
 better known to no Body.  
 Therefore I am come hi-  
 ther to you humbly beg-  
 ging, that pitying us you  
 would vouchsafe to im-  
 part to us that most happy  
 Way of Curtation. By  
 how much the more skil-  
 ful you are in this Art,  
 with so much the less  
 Trouble can you communi-  
 cate it to us. So may Je-  
 sus Christ enrich you al-  
 ways with greater Gifts.  
 When he did not make an  
 end of entreating; Bal-  
 binus was forced to con-  
 fess, That he was wholly  
 ignorant what Longation  
 or Curtation was. He  
 bids him expound himself  
 the Signification of those  
 Words. Then saith he,  
 tho' I know I speak to one  
 more skilful, yet since your  
 order so I will do it. They  
 who have spent their  
 whole Life in this divine  
 Art, change the Species,  
 of Things two Ways, one  
 which is the Shorter, but  
 has a pretty good deal of  
 Danger, another which is  
 longer but the same is safer,  
 I seem to myself unhappy,

li

hi infelix, qui hac-  
tenus sudarim in ea  
via, quæ non arri-  
det meo animo :  
Neq; potui naneisci  
quenquam, qui vellet  
indicare alteram cu-  
jus amore depereo.  
Tandem Deus immi-  
fit in mentem, ut a-  
direm te, virum non  
minus pium quam doc-  
tum. Doctrina præ-  
stat tibi, ut possis fa-  
cile dare quod peto,  
pietas commoverebit, ut  
velis opitulari fra-  
tri, cuius salus est  
tibi in manu. Ne fa-  
ciam longum, cum  
ille veterator amovis-  
set suspicionem fuci  
a se hujusmodi sermo-  
nibus, ac fecisset fidem,  
alteram viam esse  
perspectissimam sibi,  
jam pridem Balbino  
animus pruriebat. Tan-  
dem non temperans  
sibi inquit, valeat illa  
curtatio, cuius nomen  
ne audivi quidem  
unquam, tantum ab-  
est ut teneam, dic  
mihi bona fide, tenes-  
se longationem ex-  
acte ? Phy ! Inquit  
ille, ad unguem, sed  
longitudo displicet.

who hitherto have Sweat  
in that Way which does  
not please my Mind, nei-  
ther could I get any one,  
that would shew me the  
other, with the Love of  
which I perish. At last  
God put it into my Mind,  
That I should come to you,  
a Man no less pious than  
learned : Your learning en-  
ables you, that you can easily  
give what I ask, your  
Piety will move you, that  
you will help a Brother,  
whose Preservation you  
have in your Power. That  
I may not make it tedi-  
ous, when that Cheat had  
removed all Suspicion of  
Rouguery from himself with  
this kind of Talk, and had  
made him believe, that the  
other Way was very well  
known to him, for some  
Time Balbinus's Mind itch-  
ed. At length not com-  
manding himself he says,  
Farewell to that Curtation,  
whose Name I have not  
so much as heard ever, so  
far am I from understand-  
ing it, tell me in good  
Faith, do you understand  
Longation exactly ? Puh !  
says he, to a Tittle, but  
the Length displeases me.  
When Balbinus had asked  
how much Time was re-

Cum

Cum Balbinus rogas-  
set quantum temporis  
requireretur, nimium,  
inquit, pene totus an-  
nus, sed interim est  
tutissima. Ne labora,  
inquit Balbinus, eti-  
amſe fit opus biennio;  
modo fidas tue arti.  
Ut conferam rem in  
pauca, convenit inter  
eos, ut aggreden-  
tur rem clam in adi-  
bus Balbini hac lege,  
ut ille suppeditaret  
operam, Balbinus sumptu-  
m, ac lucrum divide-  
retur ex equo et bo-  
no, quanquam modeſius  
impostor defere-  
bat ultro Balbino to-  
tum lucrum quod  
provenisset. Juratum  
est utrinque de silen-  
tio, quod faciunt qui  
initiantur in mysteriis.  
Jam illico pecunia nu-  
meratur, unde artifex  
mercaretur ollas, vi-  
tra, carbones, reliqua-  
que, que pertinent ad  
Inſtruendam officinam.  
Ibi noster Alcumista  
decoquuit eam pecu-  
niā suaviter in scor-  
ta, alcā et compota-  
tionē.

quired, too much, says he,  
almost a whole Year, but  
in the mean Time it is very  
safe. Do not trouble your  
ſelf, says Balbinus, tho'  
there should be Occasion  
for two Years, provided  
you can trust to your Art.  
That I may bring the Mat-  
ter into few Words; it  
was agreed betwixt them,  
that they should attempt  
the Matter privately in the  
House of Balbinus, upon  
this Condition, that he  
ſhould give his Labour,  
Balbinus the Charge, and  
the Gain ſhould be divid-  
ed equall and fairly, tho'  
the modeſt Cheat offered of  
his own accord to Balbi-  
nus the whole Gain that  
ſhould accrue. They ſwore  
on both Sides to silence;  
which they do who are ini-  
tiated in Mysteriis. Now  
presently Money is paid,  
wherewith the Artist  
ſhould buy Pots, Glasses,  
Fewel, and other Things,  
which are proper for fur-  
nishing the Forge. There  
our Alcumist ſpends that  
Money sweetly in Whores,  
Dice and drinking.

A. Hoc nimirum  
est vertere species re-  
rum.

This indeed is to chang  
the species of Things

B. Balbino urgen-  
te, ut aggredetur  
rem: *An non tenes,*  
*inquit, illud, qui ce-*  
*pit bene habet dimi-*  
*dium facti?* Est mag-  
num præparare mate-  
riam bene. Tandem  
fornax capit adorna-  
ri. Hic rursus erat  
opus novo auro, velu-  
ti illecebra auri ven-  
turi: *Siquidem ut*  
*Piscis non capitur ab*-  
*que esca,* sic aurum  
non provenit Alcu-  
mista, nisi pars auri  
admisceatur. Inter-  
ea Balbinus erat to-  
tus in suppurationi-  
bus. Nam subduce-  
bat, si uncia pareret  
quindecim, quantum  
lucri esset redditurum  
ex his Mille unciis;  
nam decreverat insu-  
mere tantum. Cum  
Alcumista decosisset  
hanc pecuniam quo-  
que, jamque simulaf-  
set multum operæ cir-  
ca folles et carbones,  
unum mensem atque  
alterum, Balbino ro-  
gante ecquid res pro-

Balbinus urging him,  
that he should set about the  
Business; do you not under-  
stand, says he, that; He  
that hath begun well has  
done half his Work? It is  
a great Thing to prepare  
your Materials well. At  
length the Furnace begun  
to be prepared. Here a-  
gain there was need of new  
Gold, as it were a wheel to  
the gold that was to come.  
For as a Fish is not taken  
without a Bait, so Gold  
comes not to the Alcumists,  
unless a Parcel of Gold  
is mixt. In the mean  
Time Balbinus was all up-  
on Calculations. For he  
reckoned, if an Ounce  
would produce fifteen, how  
much Profit would accrue  
from two thousand Ounces,  
for he had determined  
to lay out so much. When  
the Alcumist had spent  
this Money too, and now  
had pretended to abun-  
dance of Pains about the  
Bellows and Jewel, one  
Month and another, Balbi-  
nus asking if the Business  
advanced any Thing;  
at first he was silent, ~~at~~  
cederat;

cederet; primum obmutuit, tandem respondit urgenti, sicut præclaræ res solent, quæ habent semper difficiles adiuns. Causabatur erratum in emendis carbonibus: Nam emerat quernos, cum esset opus abiegnis aut columnis. Ibi centum aurei perierant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbones mutantur, jamque res cepta est majore studio quam antea: Quemadmodum in bello, milites, si quid accidit fecus quam vellent, sarcinunt virtute: Cum officina ferbuisset jam aliquot menses, et aureus fetus expectaretur, ac ne mica quidem auri esset invasis. (nam jam alchymista decoxerat et omnne illud) alia causatio inventa est, nimirum, vitra quibus usus fuerat, non fuisse temperata sicut oportuit. Etenim ut Mercurius non sit ex quovis ligno, ita aurum non conficitur quibusli-

length he answered him, being urgent with him, as great Things use to do, which have always difficult Beginnings. He pretended there was a Mistake made in buying the Charcoal, for he had bought Oak, whereas he had Occasion for Fir or Hazel. There a hundred Crowns were gone. Nor did they return to the Game for that the more backwardly. New Money being given, Charcoal is changed; and now the Thing was begun with greater Eagerness than before: As in War Soldiers, if any Thing happens otherwise, than they could wish, mend it by their Courage. When the Forge had been heated now some Months, and a Golden Product was expected, and not a Bit truly of Gold was in the Vessels (for now the Alchymist had spent also all that) another Pretence was found out, to wit, that the Glasses which he had used, had not been temper'd as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. By how much the more

bet vitris. Quo plus erat impensum, hoc minus libebat desistere.

was laid out, by so much the less had he a Mind to desist.

A. Sic Aleatores solent; quasi non sit multo satius perire hoc quam totum.

So Gamesters use to do; as tho' it were not much better to loose that than all.

B. Sic est. Alcumista dejerabat nunquam impositum fuisse sibi sic: nunc errore depicthenso certa fore tutiora, et fese larturum hoc dispendii magno cum sanore. Vitris mutatis, officina inflavata est tertio. Alcumista admonebat rem successuram felicius, si mitteret aliquot aureos dono virginis matri, qua contitur, ut scis, Paralia, nam artem esse sacram, neque rem genti prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui pretermitteret nullum diem, quin perageret divinam rei. Alcumista suscepit religio-

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discover'd, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnish'd a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know, at Paralia, for the Art was sacred, nor wold the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbius a Pious Man, as who omitted no Day, but he performed divine Service. The Alcumist undertook the religious Jour-

Sam

sem profectionem, nimirum in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi esse summam spem, negotium successurum ex sententia, adeo diuam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino expostulanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quum dirinatum esset diu, tandem illud venit in Mentem Balbino, num pretermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil faccendere his omissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolico convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus

ney, to wit into the next Town, and here he spent the Money in Taverns. Being returned Home he tells him, that he had the greatest Hopes, that the Business would succeed to their Mind; so the Saint seem'd to agree to his Prayers. When he had Sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happen'd to him in his Life, having tryed his Art so often; nor could he guess well what was the Reason. When they had gueffed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them: For nothing would succeed these being omitted. There the Cheat says, Wo's me! that was done through Forgetfulness once and again: and lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist pro-  
inquit,

inquit, non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris prætermisso, auditurum duodecim, et pro unica salutatione repetiturum decem. Cum pecunia defecisset prodigum Alcumistam subinde, nec causæ petendi suppetarent, tandem commentus est hanc technam; rediit domum admodum exanimatus: A lamentabili voce, perrii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et avebat scira causam tanti mali. Aulici subodorati sunt; inquit, quod egimus, nec expecto aliud quam ut mox deducar in carcерem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat Alcumisticam absque permisso principis. Ille pergit, non metuo mortem, inquit, utnam illa contingat: metuo quiddam cru-

mises, for two Masses omitted, that he would bear twelve, and for one Salutation would pay ten. When Money failed the Prodigal Alcumist now and then, and no Pretences for asking occur'd, at length he invented this Trick: He return'd Home very much frighted; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Couriers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good Earnest. For you know with us it is Capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says, to him asking what it was. I shall be carried some whither into a Tower; there I shall be forced for all my

delius. Inquit rogan-  
ti quid esset; rapiar  
aliquo in turrim: il-  
lic cogar per omnem  
vitam laborare illis,  
quibus non liber. An  
est ulla mors, quæ non  
debeat esse potior quam  
talis vita? Ibi res  
ventilata est consulta-  
tione. Balbinus, quo-  
niam callebat artem  
Rheticam, pulsavit  
omnes status, si qua  
periculum posset vita-  
ri. Non potes infici-  
ari crimen? Inquit.  
Nequaquam, ait ille.  
Res sparsa est inter re-  
gios satellites; et ha-  
bent argumenta, quæ  
non possunt dilui.  
Nec poterat factum  
quidem defendi, ob  
manifestam legem.  
Cum multis adductis  
in medium, videre-  
tur nihil firmi præ-  
fidii, tandem Alcu-  
mista, cui erat jam  
opus præsenti pecunia,  
inquit, nos, Balbine,  
agimus lenti consiliis  
atqui res poscit præ-  
sens remedium. Ar-  
birror ad futuros jam,  
qui abripiant me in  
malam rem. Denique  
cum nihil occurseret

Life to work for those  
for whom I have no Mind.  
Is there any Death which  
ought not to be more valu-  
able than such a Life?  
There the Matter was ex-  
amin'd in Consultation.  
Balbinus, because he under-  
stood the Art of Rhetorick,  
run over all his To-  
picks, if any Way the Dan-  
ger could be avoided. Can-  
not you deny the Crime?  
Says he. By no means,  
says he. The Thing is  
spread amongst the King's  
Guards; and they have  
Proofs which cannot be  
confuted. Nor could the  
Fact indeed be defended,  
because of a plain Law.  
When after many Things  
produced betwixt them,  
there appeared nothing of  
good Security: At length  
the Alcumist, who had  
now need of present Mo-  
ney, says, We, Balbinus,  
act by slow Counsels; but  
the Thing requires a present  
Remedy. I suppose they  
will be here presently, that  
will hurry me into an e-  
vil Condition. Lastly,  
When nothing occur'd to  
Balbinus, at length the  
Alcumist says, nor does  
any Thing occur to me,  
nor do I see any Thing left,

Bale

*Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quidquam superesse, nisi ut peream fortiter; nisi forte hoc placet, quod unum supereat, utile magis quam honestum, nisi quod necessitas est durum temulum. Scis, inquit, hoc genus hominum esse avidum pecuniae; eoque posse corrumpi facilius ut sileant: Quamvis sit durum dare illis furciferis quod profundantur, men ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.*

A. Liberalitas Balbini est mira.

B. Imo citius extundisset dentem ab eo quam nummum in honesta re. Sic prospectum est Alcumiste, cui nihil erat periculi, nisi quod non haberet quod daret amica.

unless that I die bravely, unless perhaps this please you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Altho' it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seem'd good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Miss.

A. De-

## ALCUMISTICA. 77

A. Demiror nihil  
esse nisi Balbino in-  
tantum.

I wonder Balbinus should  
have no Sense to such a De-  
gree.

B. Heic tantum ca-  
ret naso, nasutissimus  
in ceteris. Rursum  
fornax instruitur nova  
pecunia, sed precati-  
uncula præmissa ad  
virginem Matrem, ut  
faveret cæptis. Jam  
totus annus exierat,  
dum illo causante  
nunc hoc, nunc illud,  
luditur opera, et im-  
penfa perit. Interim  
exitit quidam ridicu-  
lus casus.

Here only he wants  
Sense, being sensible e-  
nough in other Things.  
Again the Furnace is fit-  
ted up with new Money,  
but with a Prayer put up  
first to the Virgin Mother,  
that she would favour their  
Undertakings. Now a  
whole Year was gone,  
whilst he pretending now  
this, then that, his Labour  
is lost, and the Expence  
thrown away. In the  
mean time there happened a  
certain comical Adventure.

A. Quisnam?

What?

B. Alcumista ha-  
buit furtivam consue-  
tudinem cum uxore cu-  
jusdam aulici; mari-  
tus, concepta suspicio-  
ne, cœpit observare  
hominem. Tandem  
eum nunciatum esset  
illi, sacrificium esse  
in cubiculo, rediit  
domum preter expec-  
tationem, pulsat osti-  
um.

The Alcumist had a  
private Commerce with  
the Wife of a certain  
Courtier; the Husband  
having conceived a Suspi-  
cion began to watch the  
Fellow. At last when it  
was told him, that the  
Priest was in the Bed-  
chamber, he return'd  
home contrary to their  
Expectation, knocks at the  
Door.

A. Quid

A. Quid facturus  
homini?

What was he for doing  
with the Fellow?

B. Quid? Nihil  
suave, aut occisurus  
erat, aut exsecturus.  
Ubi maritus infans  
minitaretur se effrac-  
turum ostium vi ni-  
uxor aperiret. Tre-  
pidatum est magnopere,  
et aliquod praes-  
tentaneum consilium  
circumspicitur. Nec  
erat aliud, quam quod  
res ipsa dabat. Ab-  
jecit tunicam, ac de-  
jecit sese per fenestrum  
angustum, non sine  
periculo; nec sine  
vulnere, ac fugit. Sci-  
is tales fabulas spargi  
illico, itaque perma-  
navit et ad Balbinum;  
atque Artifex Divina-  
rat id fore.

What? Nothing Plea-  
sant, either he would have  
killed him, or have gueld-  
ed him. When the Hus-  
band being very earnest  
threatned that he would  
break the Door by Force,  
unless the Wife opened it.  
They trembled mightily,  
and some present Contriv-  
ance is considered of. Nor  
was there any other, than  
what the Thing it self of-  
fered. He stript off his  
Wastcoat, and threw him-  
self through a narrow Win-  
dow, not without Danger,  
nor without a Wound, and  
fled. You knew that such  
Stories are spread present-  
ly: Wherefore it came al-  
so to Balbinus, and the  
Artist had guessed that  
would be.

A. Heic itaque te-  
netur medius.

Here therefore he is  
held by the Middle.

B. Imo elapsus est  
hinc felicius quam e  
cubiculo. Audi tech-  
nam hominis. Bal-  
binus nihil exposu-  
labat, sed nubilo vul-

Nay he slipp'd hence  
more luckily than out of  
the Bed-Chamber. Hear  
the Trick of the Fellow.  
Balbinus did not exposu-  
late at all, but by his

## ALCUMISTICA. 79

*tu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitionis in nonnullis; et qui sunt tales, facile condonant supplici in peccato quamvis magno. Itaque injicit mentionem de successu negotii data opera, queritans non succedere ut solet, aut vellet: Addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur aliqui destinasse silentium; et erat qui commoveretur facile. Non est obscurum, inquit, quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a puris.*

*Ad hanc vocem Artifex proculbuit in genua, iubinde tundens pectus, lachrimabilis vultu ac voce inquit, dixisti verissimum Balbine; peccata, inquam, obstant,*

cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things; and they who are such, easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Busines on purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wondered what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily. It is not obscure, quoth he, what binders, Sins binder it from succeeding, which it is sic should be handled purely by the Pure. At this Saying the Artif fell upon his Knees, now and then smiting his Breast, with a lamentable Countenance and Voice says, you have said very true Balbinus, Sins, & say, hinder, but my Sins,

## 80 ALCUMISTICA.

*sed mea peccata, non tua: Nam non pudebit me confiteri me am turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanus pertraxerat me in suos laqueos, et O me miserum! e sacrifico factus sum Adulter. Tamen hoc munus, quod misimus Virginis Matri non periit omnino. Perieram certo exitio, ni illa succurisset. Jam marius effringebat fores, fenestra erat arbor quam ut possem elabi: in tam praesentaneo periculo, venit in mentem sanctissime virginis; procidi in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, repeto fenestram (nam sic necessitas urgebat) et reperi amplam fatis ad Effugium.*

A. Credidit Balbinus ista?

not yours. For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and O woe's me! of a Priest. I am become a Cuckold-Maker. Yet this Present which we sent to the Virgin Mother was not lost altogether. I had perish'd by certain Destruction, unless she had succour'd me. Now the Husband was breaking the Door; the Window was stouter than that I could get out; in so imminent a Danger, I bethought me of the most holy Virgin: I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without delay, I go again to the Window (for so Necessity obliged me) and I found it large enough for an Escape.

Did Balbinus believe those Things?

Believe?

## A L C U M I S T I C A. 81

B. Credidit? Imo  
ignovit etiam, et ad-  
monuit religiose, ne  
praberet se ingratum  
beatissimæ virginis.  
Rursus pecunia nu-  
merata est danti si-  
dem se tractaturum sa-  
cram rem pure post-  
hac.

Believe? Nay, he for-  
gave him too, and advised  
him religiously, that he  
should not shew himself un-  
grateful to the most blessed  
Virgin. Again Money was  
paid him giving his Pro-  
mise that he would ma-  
nage this holy Affair purely  
for the future.

B. Quis finis tandem?

A. Fabula est per-  
longa; sed ego ab-  
solvam paucis. Cum  
lufisset hominem diu  
ejusmodi commentis, et  
extorsisset non medio-  
crem vim pecunias  
ab eo, tandem venit  
qui noverat nebulo-  
nem a puer. Is fa-  
cile divinans illuns  
agere idem apud Bal-  
binum, quod egerat  
nusquam non, aggre-  
ditur eum clam, ex-  
ponit qualem arti-  
ficem foveret suæ do-  
mi; monet ut able-  
get hominem quam  
primum, ni mallet ip-  
sum fugere aliquando  
compilatis scruis.

A. Quid Balbinus  
hic? videlicet, curavit  
hominem conjicien-  
dum in carcerem.

What was the Upshot at last?

The Story is very long;  
but I will finish it in a few  
Words. After he had play'd  
upon the Man a long Time  
with such Inventions, and had  
got no small Quantity of  
Money from him: at length  
there came one who had  
known the Knave from a  
Child. He easily guessing  
that he was doing the  
same Thing with Balbi-  
nus, which he had been  
doing every where else,  
goes to him privately, tells  
him what an Artist he  
maintained in his House:  
He advises him to dismiss  
the Man, as soon as may  
be, unless he had rather have  
him runaway some time af-  
ter he had robbed his Chests.

What did Balbinus  
here? To wit, he took  
care the Fellow was thrown  
into the Jay! H 2 B,

82 ALCUMISTICA.

B. In carcерем? I-  
mo numeravit viati-  
cum, obsecrans per om-  
nia sacra, ne effutiret  
quod accidisset: Et  
sapuit mea sententia  
quidem, qui maluerit  
hoc, quam esse fabula  
conviviorum, et fori,  
deinde venire in peri-  
culum confiscationis.  
Nam erat nihil peri-  
culi impostori, tenebat  
tantum artis, quantum  
quivis a finis, et im-  
postura in hoc genere  
est favorabilis. Quod  
si intentasset crimen  
furti, unlusio reddebat  
eum tutum a suspen-  
dio: Neque quisquam  
alat lubens tales in  
cancere gratis.

A. Miseresceret me  
Balbinus, nisi ipse gau-  
deret deludi.

B. Nunc properan-  
dum est in audiā; a-  
lias referam multo  
stultiora etiam his.

A. Cum vacabit,  
et audiā lubens,  
et pensabo fabulam  
fabula.

Into the Jayl? Nay, he  
paid him Money for his  
Journey, beseeching him by  
all was sacred, that he  
would not blab what had  
happened: And he was wise  
in my Opinion truly, who  
chose this rather than be  
the Story of Feasts, and  
the Market, and then come  
in Danger of Confiscation.  
For there was no Danger of  
the Cheat; he understood  
as much of the Art as any  
Ass, and cheating in this  
kind is favoured. But if  
he had laid against him  
the Crime of Felony, his  
Unction rendered him secure  
from Hanging: nor would  
any one maintain willingly  
such a Fellow in the  
Jayl for nothing.

I should pity Balbinus,  
unless he loved to be de-  
luded.

Now I must hafsen to  
Court; some other Time I  
will tell you much more  
foolish Things even than  
these.

When you shall be at  
Leisure, I both shall hear  
you gladly, and requite  
Story with Story.

H I E



## HIPPOLANUS.

A. Immortalem Deum ! *ω's σεμνο-*  
*προσωπεῖ μόστη Φέα-*  
*δρος, ετοινδε συ-*  
*πιτιν κολυμ ! αδο-*  
*ριαρ, οιδη νορε* rei  
accidit Phædre ?

B. Quamobrem in-  
terrogas istuc Aule.

A. Quoniam vi-  
deris mihi factus  
Cato e Phædro ; est  
tanta severitas in  
vultu.

B. Non mirum, a-  
mice : confessus sum  
modo mea peccata.

A. Phy ! jam desi-  
no mirari, sed age  
dic bona fide, con-  
fessus es omnia ?

Immortal God ! How  
grave looks our Phæ-  
drus, and now and then  
looks up to Heaven ! I  
will accost him, What new  
thing has happened Phæ-  
drus ?

Why do you ask that  
Aulus ?

Because you seem to  
me to have become a Ca-  
to of a Phædrus ; there is  
so much severity in your  
Countenance.

No wonder, Friend, I  
have confessed just now my  
Sins.

Puh ! Now I give over  
wondering, but come tell  
me in good Faith, have  
you confessed all ?

## §4. HIPPOLANUS.

B. Omnia quidem  
qua[n]z veniebant in men-  
tem, uno, duntaxat  
excepto.

A. Cur reticuisti  
hoc unum?

B. Quia nondum po-  
tuit disPLICERE mihi.

A. Q[ua]nto est esse sua-  
re peccatum.

B. Nescio an sit  
peccatum, sed, si va-  
cat, audies.

A. Audiam equidem  
lubens.

B. Scis quanta  
impostura sit apud  
noscros in his qui  
vendunt aut locant  
equos.

A. Scio plus quam  
nullum, delusus non  
semel ab iis.

B. Iter nuper incidit  
mihi, cum prolixum  
fatis, r[ati]o etiam acce-  
lerandum; adequaquen-  
dam ex illis, quem dix-  
isset minime malum e-  
ius generis, et nonnihil

All indeed which came  
into my Mind, one only  
excepted.

Why did you conceal this  
one?

Because it could not yet  
displease me.

It must be a sweet  
Sin.

I know not whether it  
be a Sin, but if you are at  
leisure, you shall hear.

I will hear it indeed  
willingly.

You know what abun-  
dance of Cheating there is  
with our Countrymen a-  
mong those who sell or  
let out Horses.

I knew more than I  
would, having been cheat-  
ed not once only by them.

A Journey lately hap-  
pen'd to me, both long e-  
nough, and also to be ha-  
stened: I go to one of them,  
whom you would have said  
to be the least bad of that  
sort; and something of friend-  
ship

amicitiae etiam intercedebat mihi cum homine. Narro mihi esse seriam rem, opus esse præstrenuo equo; si unquam præbuisset se bonum virum mihi, nunc præstaret. Ille pollicetur se aucturum mecum sic, ut ageret cum suocarissimo fratre.

A. Fortassis impositurus et fratri.

B. Inducit in stabulum, jubet ut eligam ex omnibus equis quemcunque vellem. Tandem unus arridebat plus ceteris. Ille probat meum judicium dejetans eum equum expetitum esse frequenter a multis: se maluisse servare eum singulare amico, quam ad dicere ignotis. Conventum est de pretio, pecunia numeratur præsens. Conscendo. Equus gestiebat mira alacritate in egressu; dixisses esse feroculum, nam erat obesulus, et pulchellus. Ubi equitassim jam sesquihora, sensi plane la-

ship too there was betwixt me and the Man. I tell him I have some weighty Business, had need of a very stout Horse, if ever he had shewn himself a good Man to me, that now he would do it. He promises me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother;

He leads me into the Stable, bids me choose out of all the Horses which so ever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many. That he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out: You would have said that he was mettlesome; for he was pretty fat and han'some. When I had rid now an Hour and a half, I perceived him quite tired,

sum,

*sum, nec posse impelli  
quidem ealearibus.  
Audieram tales ali ab  
illis ad imposturam,  
quos judicares insignes  
e specie, ceterum im-  
patientissimos laboris.  
Ego continua mecum,  
captus sum; age refe-  
ram par pari, ubi  
rediero domum.*

B. Quid consilii ca-  
piebas heic eques abs-  
que equo?

B. Id quod res da-  
bat. Deflexi in proxi-  
mum vicum; illic de-  
posui equum apud  
quendam notum mi-  
hi, et conduxi alte-  
rum; profectus sum  
quo destinaram, rever-  
sus sum, reddo conduc-  
titum equum; re-e-  
rio memum sophistam,  
ut erat, obesum et  
pulchre requietum;  
vectus eo redeo ad  
impostorem, rogo ut  
alat aliquot dies in  
suo stabulo, donee re-  
petiero. Percuncta-  
tur quam commode ges-  
serit me. Ego de-  
jero per omnia sacra,  
me nunquam conser-  
vare

and that he could not be  
got on truly with the Spurs.  
I had heard that such were  
kept by them for cheating,  
which you would judge  
fine ones by their Appear-  
ance, but very unable to  
bear Labour. I said pre-  
sently with my self. I am  
catch'd, well I will return  
like for like, when I re-  
turn Home.

What Course did you  
take here a Horseman  
without a Horse?

That which the thing  
offered. I turn'd off into  
the next Town: There I  
set up my Horse with one  
that was known to me,  
and hired another; I went  
whither I had design'd, re-  
turn'd, restore my hired  
Horse; I find my Cheat,  
as he was, fat and finely  
rested; riding upon him  
I return to the Rogue: I  
beg of him that he would  
keep him some Days in his  
Stable, till I call for him  
again. He asks me how  
well he carried me. I  
swear by all that's sacred,  
that I never got upon the  
Back of a better Horse in  
my Life; that he flew ra-  
me

disse tergum felicio-  
ris equi in vita, ve-  
lasse potius quam am-  
bulasse, nec sensisse la-  
situlinem tam longo  
itinere, nec factum  
pilo macriorem ob la-  
borem. Cum persua-  
seram illi hac esse ve-  
ra, cogitabat tacitus  
secum illum equum  
esse alium, quam hac-  
tenus suspicatus esset.  
Itaque priusquam abi-  
rem, rogabat num mi-  
hi equus esset venalis;  
Primo negabam, quod  
si iter incideret denuo,  
non foret facile nan-  
cisci similem, attamen  
nihil esse tam carum  
mibi, quod non esset  
venale pretio largo;  
etiam si quis cuperet  
emptum meipsum, in-  
quam.

A. Næ tu agebas  
Cretensem pulchrecum  
Cretensi.

B. Quid multis?  
Non dimittit me, do-  
nec indicarem. Indi-  
cavi non paulo pluris  
quam emeram. Di-  
gressus ab homine,  
max suborno qui age-  
ret partem hujus fabu-

ther than pac'd, and was  
not sensible of Weariness  
in so long a Journey, nor  
made a Hair the leaner for  
his Labour. When I had  
perswaded him that these  
Things were true; he  
thought silently with him-  
self, that Horse was anoth-  
er Sort of one than hi-  
therto he had suspected  
him. Therefore before I  
went away, he asked me if  
my Horse was to be sold; at  
first I said no, because if a  
Journey should fall out a-  
gain, it would not be easy  
to get the like; but that  
nothing was so dear to me,  
which was not to be sold  
for a large Price; altho'  
any one should desire to  
buy my self, say I.

Truly you acted the  
Cretian finely with the  
Cretian.

What needs many  
Words? He does not dis-  
miss me till I set my  
Price. I set him at not  
a little more than I had  
bought him for. Being  
gone from the Man, by

le mihi, pulchre in-  
strūctum et edoctum.  
Is ingressus domum,  
inclamat locatorem,  
ait sibi opus esse in-  
signi equo, et egregie  
patienti laboris. Al-  
ter ostendit multos,  
et prædicat pessimum  
quemque maxime :  
*Non laudat. Illum*  
*solum, qu:m vendi-*  
*derat mihi, quoniam*  
*existimabat vere ta-*  
*lem, qualem prædi-*  
*caveram.* At alter  
illico rogit num et ille  
esse venalis. Loca-  
tor primum obticere,  
atque prædicare alios  
ambitiose. Cum iste,  
ceteris probatis ut-  
cunque, semper age-  
set de illo uno, tan-  
dem locator apud se,  
Judicium meum de  
illo equo plane fefellit  
me. Siquidem hic  
peregrinus statim ag-  
novit hunc inter om-  
nes. Cum ille insta-  
ret, tandem inquit,  
hic est venalis, sed for-  
tasse deterreberis pre-  
cio. Pretium, inquit  
ille, non est magnum,  
si dignitas rei re-  
spondeat. Indica. In-  
dicavit aliquanto plu-

and by I suborn one, who  
should act a Part of this  
Play for me, well instruc-  
ted and taught. He en-  
tring the House, calls up  
on the Jockey, he says that  
he had need of a very good  
Horse, and excellently capa-  
ble of enduring Labour.  
The other shews him ma-  
ny ; and commends eve-  
ry the worst Horse most.  
He does not commend him  
alone, which he had sold  
to me, because he thought  
him truly such, as I had  
commended him for. But  
the other presently asks  
whether he too was to be  
sold. The Jockey at first  
was silent, and commended  
others mightily. When he,  
the rest being approved of  
in some Measure, always  
treated about that alone;  
at last the Jockey says to  
himself, my Judgment of  
that Horse plainly deceiv-  
ed me : Since this Stranger  
immediately knew him a-  
mongst them all. When  
he urged him, at last says  
he, he is to be sold, but per-  
haps you will be frightened  
with the Price. The Price,  
says he, is not great, if the  
Worth of the Thing an-  
swer. Set your Price. He  
set him at something more

ris, quam indicaram  
ipſi, captans et hoc lu-  
crum. Tandem con-  
venit de pretio: Satis  
magna arrha datur,  
nempe regalis aureus,  
ne qua suspicio simu-  
late emptionis inci-  
deret. Emptor jubet  
pabulum dari equo.  
Ait se redditum mox,  
et abductum. Dat  
etiam drachmam Sta-  
bulario. Ego, simul  
atque cognovi pactio-  
nem esse firmam, sic  
ut non posset rescindi,  
redeo rurius ad loca-  
torem armatus ocreis et  
Calcaribus. Clamo  
anhelus, ille adeſt, ro-  
gat quid velim. Me-  
us equus adorneretur il-  
lice, inquam, nam  
preficendum est e ve-  
ftigio ob maxime se-  
riam rem. Atqui  
modo, inquit manda-  
bas ut alerem tuum  
equum aliquot dies;  
verum, inquam, sed  
negotium objectum est  
præter exspectationem,  
idque regium, quod  
patitur nullam dilata-  
tionem. Hic ille, eli-  
ges ex omnibus, quem  
roles; non potes habe-  
re tuum. Rogo qua-

than I had set him at to  
him, catching also at this  
Gain. At length they a-  
greed about the Price: A  
good large earnest Penny is  
given, to wit a Royal  
Crown, lest any suspicion  
of a Counterfeit Purchase  
should happen. The  
Buyer Orders Hay to be  
given to the Horse. He  
says that he will return  
presently, and take him  
away. He gives also a  
Six Pence to the Hostler.  
I, as soon as I knew the  
Bargain was firm, so that  
it could not be broken, re-  
turn again to the Jockey  
dress'd in my Boots and  
Spurs. I call out of Breath,  
He comes, asks me what I  
would have. Let my Horse  
be got ready presently, say  
I, for I must go immedi-  
ately upon a very serious  
Affair. But just now,  
quoth he, you ordered that  
I should keep your Horse  
some Days; true, say I,  
but Business is fallen in my  
Way besides my Expectati-  
on; and that the King's,  
which admits no Delay.  
Here he said, you may  
choose out of all which  
you will; you cannot have  
your own. I ask what  
for? Because, says he, he

mobrem? Quoniam  
inquit venditus est.  
Ibi simulata magna  
perturbatione, inquam,  
superi prohibeant quod  
dicis. Hoc itinere ob-  
jecto, non renderem  
eum equum, etiam si  
quis numeret quadru-  
plum. Incipio Rix-  
am, clamo me perdi-  
tum. Tandem et ille  
incaluit. Quid opus,  
inquit, jurglis? In-  
dicasti equum, ego ren-  
didi, si numero pre-  
ium, habes nihil quod  
agas mecum. Sunt  
leges in hac urbe:  
Non potes compellere  
me ad exhibendum  
equum. Cum clamas-  
sem diu, aut exhiberet  
equum, aut empto-  
rem; tandem iratus  
numerat pretium. E-  
meram quindecim au-  
reis, estimaram vi-  
ginti sex, ille estimar-  
at triginta duabus.  
Cogitabat apud se;  
præstat facere hoc lu-  
cri, quam reddere  
equum. Ageo simi-  
lis dolenti, ac vix  
placatus pecunia data.  
Ille rogat ut boni con-  
sulam, se pensaturum  
hoc incommodi in

is sold. There pretending  
a great Disturbance, I say,  
God forbid what you say.  
This Journey being fallen  
out, I would not sell that  
Horse, altho' any one would  
pay me four Times the  
Worth. I begin a scolding,  
I cry out that I am un-  
done. At length he too  
grew hot. What need,  
quoth he, of all this braw-  
ling? You set a Price on  
your Horse, I have sold  
him, if I pay you your  
Price, you have nothing  
that you can do with me.  
There are Laws in this  
City; You can not compel  
me to produce the Horse.  
After I had bawl'd a long  
Time, either that he should  
produce the Horse, or the  
Buyer; at length being  
mad he pays me my Price.  
I had bought him for  
fifteen Crowns, I had va-  
lued him at twenty six,  
he had valued him at  
thirty two. He thought  
to himself, it is better to  
make this Advantage,  
than to return the Horse.  
I go away like one griev-  
ed, and scarce appeased  
with the Money given  
me. He begs that I would  
take in good Part, that he  
would make amends for this

*aliis rebus. Sic imposi-  
tum, est impostori. Ha-  
bet equum nullius  
pretii. Expectat ut qui  
dedit arrham veniat  
numeratum pecuniam;  
at nemo venit, nec un-  
quam venturus est.*

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no Body comes, nor ever will come.

A. Interim nunquam expostularit tecum?

In the mean time did he never expostulate with you?

B. Qua Fronte, aut quo jure facaret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultra cum homine, dicens illum dignum eo malo, qui spoliavit me tali equa præpropera venditione. Hoc est Crimen tam bene collocatum, mea sententia, ut non possum inducere animum confiteri.

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complain'd of the Honesty of the Buyer. But I expostulated of my own accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego poscerem statuam mihi, si designasse aliquid tale.

I should demand a Statue for my self, if I had contrived any such thing.

B. Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere fecum talibus.

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows. C O N.



## CONVIVIUM FABULOSUM.

Polymythus, Gelaſinus, Eutrapelus, Aſteus,  
Philythlus, Philogelos, Euglottus, Lcre-  
chares, Adoleſcas.

A. \*\*\* T non detet  
\*\*\* U \*\*\* beneinsti-  
\*\*\* tutam ci-  
\*\*\* vitatem eſ-  
ſe ſine legibus ac prin-  
eipe, ita nec oportet  
convivium.

Ge. Iſt huc vero  
per placet, ut unus re-  
pondeam nomine to-  
tius populi.

Po. Heus puer, ad-  
fer hic talos, horum  
ſuffragiis regnum de-  
cernetur, cuicunque  
Jupiter faverit. Euge!  
Jupiter favit Eutra-  
pelo. Sortes non fuere  
cœca. Magis Idone-  
us non poterat eligi,  
etiamſi puncta collec-

cessus it does not be-  
come a well or-  
dered State to be  
without Laws and  
a Prince, ſo neither does  
it become a Feaſt to be.

That indeed pleaſes us  
very well, that I alone  
may anſwer in the Name  
of the whole People.

So ho Boy, bring hither  
the Dice, by their Votes the  
Kingdom ſhall be diſpoſed  
of to whomſoever Jupiter  
ſhall favour. Well done!  
Jupiter has favoured Eu-  
trapelus. The Lots were  
not blind. A more fit  
Man could not have been  
choſen, t.l.p' the Votes

## CONVIVIUM FABULOSUM. 99

ta fuissent viritatem  
per singulas tribus.  
Vulgo jactatur pro-  
verbium non tam va-  
num, quam parum la-  
tinum, novus rex, no-  
vus lex.

had been taken Man by  
Man through every Tribe.  
There is commonly toss'd  
about a Proverb, not so fil-  
ly as it is bad Latin, a  
new King, a new Law.

Eu. Quod sit felix  
faustumque huic con-  
vivio. Primum edi-  
co, ne quis proferto  
heic præter ridiculas  
fabulas. Cui deerit  
fabula, multatordrach-  
ma. Ea pecunia in-  
sumitor in vīnum. At-  
que extempore confi-  
cta habentor in legit-  
mis fabulis, modo pro-  
babile et decorum  
servetur: si nulli de-  
erit fabula, duo pen-  
dunto pretium vīni,  
quorum alter dixerit  
lepidissimam, alter fri-  
gidissimam fabulam.  
Convivator esto immu-  
nis a sumptu vīni:  
Unus suppeditat osumpt-  
tū ciborum. Si quid  
Controversia incide-  
rit, Gelasinus esto ar-  
bitr̄ et judex hujus rei.  
Si vos sciveritis hac,  
rata sunt. Qui no-  
duerit parere legi, a-  
ditio, tamen sic, ut sit

That which may be  
lucky and fortunate for  
this Feast. First I proclaim  
that no body produce any  
thing here besides comical  
Stories. He that wants  
a Story let him be fined  
Sixpence. Let that Money  
be spent in Wine. And  
set things invented extem-  
pore be reckon'd amongst  
lawful Stories, provided  
Probability and Decency  
be kept to: If none shall  
want a Story, let those two  
pay the Charge of the  
Wine; whereof the one  
shall tell the prettiest, the  
other the dullest Story.  
Let the Master of the Feast  
be free from the Charge of  
the Wine: Let him alone  
bear the Charge of the  
Victuals. If any Dispute  
happen, let Gelasinus be  
the Decider and Judge of  
that Affair. If you con-  
firm these Things, let them  
be established. He that  
will not obey the Law,

## 94 CONVIVIUM FABULOSUM.

*jus fasque redire post  
ridie ad compotatio-  
nem.*

let him go, yet so that it may be lawful and allowable for him to return the Day after to the Club.

Ge. Volumus legem  
Iatam a rege esse ra-  
tum nostris suffragiis,  
sed unde circulus fa-  
bularum proficietur?

Eut. Uade nisi a  
convivatore?

As. Jure constitine-  
gant esse legem quæ  
non sit æqua.

Eu. Assentior.

Af. At tua Lex  
æquat optimam fabu-  
lam pessime.

Eu. Ubi voluptas  
queritur, ibi prome-  
retur non minus lau-  
dis, qui dicit pessime,  
quam qui optime, ve-  
lut inter cantores ne-  
mo voluptati est, nisi  
qui cetererit aut in-  
signiter bene aut egre-  
grie male. Nonne  
plures rident audito-  
coccyge, quam lusci-  
nia? Heic mediocri-  
ties non habet laudem.

We will that the Law made by our King be confirm'd by our Votes; but whence shall the Circle of Stories proceed?

From whence but from the Entertainer?

The Lawyers deny it to be a Law which is not just.

I assent to it.

But your Law equals the best Story to the worst.

Where Pleasure is sought, there he deserves no less Praise, who says very badly, than he who says very well, as amongst Singers no Man pleases, unless he that sings either notably well or extraordinary ill. Do not more laugh upon hearing the Cuckow, than the Nightingale? Here Indifference has no Praise.

## CONVIVIUM FABULOSUM. 95

Af. At cur plectuntur qui auferunt laudem?

En. Ne nimis felicitas provocet aliquam Nemesis in illis, si auferrent et laudem et immunitatem simul.

Af. Per Bromium Minos ipse nunquam tulit aequiorem legem.

Philyth. Feres nullam legem de modo bibendi?

Eut. Re dispesta, sequar exemplum Agesilai regis Lacedemoniorum.

Philyth. Quid sis fecit?

E. Cum is quodam tempore delectus esset symposiarchus, arbitrio talorum; Architrinco rogante quantum vini juberet apponere cuique, inquit, si largior copia vintparita est, dato cuique quantum poposcerit; si malignior,

But why are they punished who get Praise?

lest excessive Happiness should provoke some Nemesis against them, if they should get both Praise and immunity together.

By Bromius Minos himself never made a more reasonable Law.

Will you make no Law concerning the Manner of Drinking?

The Thing being considered, I will follow the Example of Agesilaus King of the Lacedemonians.

What did he do?

When he on a certain Time had been chosen Governour of a Feast at the Pleasure of the Dice. The Master of the House asking how much Wine he ordered to be serv'd up to every one, he says, if a larger Plenty of Wine be provided, give to every one as much as he calls for; if a more

96 CONVIVIUM FABULOSUM  
distribuito omnibus ex sparing divide to every  
eguo. one alike.

Philyth. Quid sibi  
voluit ille Lacon cum  
dicebat hec?

Eat, Agebat hoc, ut  
convivium neque eset  
temulentum, neque rur-  
sum querulum.

Philyth. Qui sic?

Eat. Quia sunt qui  
gaudent bibere largius,  
sunt qui gaudent par-  
cier: Reperiuntur et  
Abstemi, qualis Ro-  
mulus dicitur fuisse.  
Itaque si vinum da-  
tur nulli nisi postenti,  
primum nemo compel-  
litur ad bibendum, et  
tamen desiderant ni-  
hil, quibus largior  
potatio est grata. Ita  
sit ut nemo sit tristis  
in convivio. Rursus,  
si parciar copia vini  
distribuitur eis por-  
tionibus in singulos,  
habent satis qui bi-  
bunt moderatius, ne-  
que sparet quisquam  
obmurmure in equa-  
itate, quando qui

What meant that Lace-  
dæmonian when he said  
these Things?

He meant this, that the  
Feast should neither be  
drunken, nor again queru-  
lous.

How so?

Because there are some  
who love to drink plen-  
tifully, there are who love  
to drink sparingly. There  
are likewise found Ab-  
stemious People, such as Ro-  
mulus, is said to have been.  
Therefore if Wine is given  
to none but him that  
calls for it, first no Body is  
forced to drink, and yet  
they want nothing, to  
whom plentiful drinking is  
agreeable. So it comes a-  
bout that no Body is sad  
in the Feast. Again, if  
a less quantity of Wine is  
distributed in equal Shares  
to each, they have e-  
nough that drink mod-  
erately, nor can any one  
murmur in equality, since  
he that would have drunk  
plentifully, composes him,

## CONVIVIUM FABULOSUM. 97

hausturus erat largi-  
us, componit se ad  
temperantiam equo  
animo. Si hoc ex-  
emplum placet, utar,  
nam volumus hoc esse  
fabulosum, non vino-  
sum convivium.

self to Temperance with a  
contented Mind. If this  
Example pleases you, I will  
use it, for we would have  
this to be a fabulous, not  
a drunken Feast.

Philyth Quid igi-  
tur bibebat Romulus?

What then drunk Ro-  
mulus?

Eu. Idem quod ca-  
nes bibunt.

The same that Dogs  
drink.

Philyth. An non  
istud indignum regi?

Is not that unworthy of  
a King?

Eu. Nihilo Magis  
quam quod reges spi-  
rant aere communi-  
cum canibus, nisi  
quod illud interest, rex  
non bibit eandem a-  
quam, quam canis bi-  
beret, sed canis haurit  
aerem quem rex ef-  
flavit. Et vicissim rex  
haurit aerem quem ca-  
nis efflavit. Alexander  
ille magnustulisset plus  
gloriarum, si bibisset cum  
canibus. Nam nihil  
pejus regi qui vigilat  
tot milibus hominum,  
quam vincentia. Cæ-  
terum Romulum suis-  
se abstemium, apoph-  
thegma dictum ab illo

No more than that King's  
Breath in the Air common  
with Dogs, but that there  
is that Difference; the King  
does not drink the same  
Water which the Dog  
drunk, but the Dog draws  
in the Air which the King  
breath'd out. And again  
the King draws in the Air  
which the Dog breath'd  
out. Alexander the Great  
had got more Glory, if he  
had drunk with the Dogs.  
For nothing is worse for a  
King, who watches over so  
many thousand Men, than  
Drunkenness. But that Ro-  
mulus was abstemious, an  
Apothegm Spoke by him

## 98 CONVIVIUM FABULOSUM.

*non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum libet.*

*Ge. Utinam noster Joannes Botzenus Canonicus Constantiensis adesset heic. Nam et is est non minus abstemius quam dicitur alioqui comis et festivus conviva.*

*Po. Age, si Poteris, non dicam, sorbere etflare simul, quod Plautus ait esse difficile; sed edere et audire, quod est per facile, auspicabor munus fabulandi bonis avibus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Maccus auditum aliquot vestrum.*

*Ge. Non est ita diu quod periit.*

*not unwittingly declares. For when one seeing him abstain from Wine had said, that Wine would be cheap, if all should drink as he. Nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.*

I wish our John Betzem Canon of Constance was here. For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.

Come, if you can, I will not say, sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easy, I will begin the business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.

It is not so long since he died.

*Po.*

Po. Cum is venis-  
set in civitatem quæ  
dicitur Leydis, ac no-  
vus hospes vellet in-  
notescere quopiam jo-  
ce (nam is erat homi-  
ni mos) ingressus est  
officinam calceariorum, sa-  
lutat: Ille cupiens ex-  
trudere suas merces  
rogat nunquid vellet.  
Macco conjiciente ocul-  
los in ocreas pensiles i-  
bi; calcearius rogat num  
vellet ocreas. Macco  
annuente, quaerit aptas  
tibiis illius, protulit  
inventas ulacriter, et  
ut solent, inducit illi.  
Ubi Maccus jam esset  
eleganter ocreatus,  
quam belle, inquit,  
par calceorum dupli-  
catis soleis congrue-  
ret his ocreis. Rogat-  
tus an vellet et cal-  
ceos annuit. Reperti  
sunt et additi pedibus.  
Maccus laudabat o-  
creas, laudabat cal-  
ceos. Calcearius gau-  
dens tacite succinebat  
illi laudanti, sperans  
equius pretium, po-  
ste aquam merx place-  
ret emptori tantopere.  
Et jam nonnulla fa-  
miliaritas erat con-

When he was come into  
a City which is called Ley-  
dis, and being a new Guest  
had a Mind to become  
known by some Jest (for  
that was the Man's Way )  
he entred the Shop of a  
Shoemaker, salutes him :  
He desiring to put off his  
Ware, asks if he would  
have any thing. Maccus  
casting his Eyes upon Lea-  
ther Stockings that hung  
there ; the Shoe-Maker asks  
him if he would have  
Leather Stockings. Maccus  
agreeing to it, he seeks  
some fit for his Legs, he  
produced them when found  
clearfully, and, as they  
use to do, draws them on  
for him. When Maccus  
now was handsomely fitted  
with Leather-Stockings,  
how well, quoth he, would  
a Pair of Shoes with dou-  
ble Soles agree with these  
Leather-Stockings. Being  
asked whether he would  
have Shoes too, he agrees  
to it. They were found,  
and put upon his Feet.  
Maccus commended the  
Stockings, commended the  
Shoes. The Shoemaker re-  
joicing silently, agreed with  
him commendng them,  
hoping for a better Price, see-

## 100 CONVIVIUM FABULOSUM.

tracta. Heic Maccus inquit, dic mihi bona fide, nunquamne usurpasti tibi, ut quem armasses sic screis et calcis ad cursum, quemadmodum nunc armasti me, abierit non numerato pretio ? Nunquam, ait ille. Atqui si forte, inquit, veniat usu, quid tu faceres tum ? Conquerer, inquit Calcearius. Tum Maccus inquit, dicas ista serio an joco ? Plane loquor serio, inquit alter, et facerem serio. Experiari, ait Maccus ; eniprecorro pro calcis, tu sequere cursu simulq; cum dicto conjectit se in pedes. Calcearius consecutus est e vestigio, quantum poterat, clamitans, tenete furem, tenete furem Cum cives profilisent ex audiibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placida vultu, ne quis remoretur nostrum cursum : Cestaniens si de cupa ce-

ing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price ? Never, says he. But if by chance, says he, it should happen, what would you do then ? I would follow him, says the Shoemaker. Then Maccus says, do you say that in earnest, or in jest ? Truly I speak in Earnest, says the other, and would do it in Earnest. I will try, says Maccus, so I run before for the Shoes, do you follow running ; and together with this Saying, he threw himself upon his Feet. The Shoemaker follow'd him forthwith, as fast as he could, bawling, stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this cry, Maccus hindred them by this Contrivance, that no Body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no Body stop our running, the Race is for a

## CONVIVIUM FABULOSUM. 101

revise. Itaque jam omnes prebebant se spectatores certaminis: Nam suspicabantur calcearum fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius vicitus cursu rediit domum sudans et anhelans, Maccus tulit Brebeum.

G. Iste Maccus quidem effugit Calcearium, at non effugit furem.

Po. Quamobrem?

Ge. Quia ferebat furem secum.

Po. Forte pecunia non erat ad manum quam postea resolvit.

Ge. Verum erat actio Furti.

Po. Ea quidem intentata est post, sed jam Maccus innoverat aliquot magistribus.

Ge. Quid attulit Maccus?

Tankard of Ale. Wherefore now all became Spectators of the Race; for they suspected that the Shoemaker pretended that cry out of Roguery, that by that means he might get before him. At last the Shoemaker being beat in the Race, return'd home sweating and out of Breath. Maccus got the Prize.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

What for?

Because he carried the Thief with him.

Perhaps Money was not at Hand which afterwards he payed.

But there was an Action of Theft.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

What did Maccus plead?

Ge.

102 CONVIVIUM FABULOSUM.

Ge. Quid attulit,  
rogas, in causa tam  
vincibili? Actor ma-  
gis periclitatus est  
quam reus.

What did he plead, do you  
ask, in a Cause so easy to  
be carried? The Prosecutor  
was more in Danger than  
the Person indicted.

Ge. Qui sic?

Po. Quia grava-  
bat illum actione Ca-  
lumniae, et intende-  
bat Rhemiam legem,  
quæ dictat, ut qui in-  
tenderit crimen quod  
non possit probare, fe-  
rat pænam quam reus  
laturus erat, si fui-  
set convictus. Ne-  
gabat se contrectas-  
se alienam rem invito  
domino, sed deferen-  
te ultro, nec ullam  
mentionem pretii in-  
tercessisse; se provocar-  
se calcearium ad cer-  
tamen cursus: Illum  
acepsisse conditionem,  
nec habere quod que-  
ratur, cum esset su-  
peratus cursus.

How so?

Because he loadened him  
with an Action of Slander,  
and urged the Rhemian Law,  
which orders that he who  
brings a Charge which he  
cannot prove, shall suffer  
the Punishment, which the  
Person indicted should have  
suffered, if he had been  
Convict. He denied that  
he meddled with the others  
Ware against the Will of  
the Owner, but on his gi-  
ving it of his own accord,  
and that no mention of  
Price had past betwixt  
them, that he had challenged  
the Shoemaker to the Run-  
ning of a Race, that he  
had accepted the Proposal,  
and had nothing that he  
could complain of, seeing  
he was beat in the Race.

Ge. Hæc Actio non  
multum abest ab um-  
bra asini. Quid tan-  
dem?

This Action is not much  
short of the Shadow of  
the As. What came of  
it at last?

Po.

## CONVIVIUM FABULOSUM. 103

Po. Ubi risum est  
satis, quidam e judi-  
cibus volavit Mac-  
cum ad cenam, et  
numeravit calceario  
pretium. Quidquam  
simile accidit Daven-  
trie me puerο. Er-  
at illud tempus, quo  
piscatores regnant, la-  
nii s̄iigent. Quidam  
astabat ad fenestram  
fructuarie, vehementer  
obesæ fæmine, o-  
culis intentis in ea  
qua posita erant ve-  
num. Illa invitabat  
hominem ex more,  
si quid vellet. Et  
cum videret intentum  
ficis, vis ficos? ait,  
sunt per quam elegan-  
tes. Cum ille annuisset,  
rogat quot libras  
vellet. Vis, inquit,  
quinque libras? An-  
nuenti effudit tantum  
ficorum in gremium.  
Dum illa reponit Lan-  
ces, ille subducit se  
non cursu sed pla-  
cide. Ubi prodisset  
acceptura pecuniam,  
vidit emptorem abire:  
Insequitur ma-  
jore voce quam cur-  
su: ille dissimulans per-  
git quo cuperat ire:

When they had laugh'd  
sufficiently, one of the  
Judges invited Maccus to  
Supper, and paid the Shoem-  
aker his Price. Something  
like this happen'd at Da-  
ventry, when I was a Boy.  
It was that Time when the  
Fishermen reign, the Butchers  
starve: A certain Fellow  
stood at the Window of a  
Fruit-Seller, a very fat Wo-  
man, with his Eyes intent  
upon those Things which  
were exposed to Sale. She  
invited the Man according  
to Custom, if he would have  
any Thing. And when she  
saw him intent upon the  
Figs, will you have any Figs?  
says she, they are very fine  
ones. When he agreed to  
it, she asks him, how many  
Pounds he would have.  
Will you have, says she,  
five Pounds? On his agree-  
ing to it, she poured so many  
Figs into his Bosom.  
Whilst she lays by the  
Scales, he withdraws, not  
running, but easily. When  
she came out to receive her  
Money, she saw her Chapman  
was going off: She follows  
with a greater Noise than  
Pace: He taking no Notice  
goes on whither he had be-  
gun to go. At last min-

K

Tandem

## 104 CONVIVIUM FABULOSUM.

Tandem multis concurrentibus ad vocem fæminæ, restitit. Ibi causa agitur in corona populi : Ritus exoritur : Emptor negabat se emisse, sed accepisse quod fuisse delatum ultro ; si rellet experiri coram iudicibus, se comparaturum.

People coming together, at the clamour of the Woman, he stood. There the cause is tried in a Ring of the People. A Laughter is set up ; the Chapman denied that he bought them, but that he received what had been given on her own accord ; if she would try it before the Justices, he would appear.

Ge. Age narrabo fabulam non admodum dissimilem iux, nec fortasse inferiorem, nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum Mercatum in tria hominum genera, quorum alii prodissent, ut vendirent, alii ut emerent : Aiebat hoc utrumque genus esse sollicitum ac proinde non felix. Alios non venire in forum ob aliud, quam ut spectent, quid prosperatur illic, aut quid agatur. His solos esse felices, quod vacui curis, fruientur gratuita voluptate. Atque ad hunc modum

Well I will tell a Story not much unlike yours, nor perhaps inferior, but that this has not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy : He said that both these kinds were concern'd, and therefore not happy : That others did not come into the Market for any thing else than that they may see what is produced there, or what is done : That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Marke. But in our Markets, a fourth dicebat

## CONVIVIUM FABULOSUM. 105

dicebat Philosophum  
versari in hoc mundo,  
quemadmodum illi ver-  
sarentur in mercatu.  
Verum in nostris Empo-  
riis quartum genus ho-  
minum solet obambu-  
late, qui nec emunt nec  
vendunt, nec contem-  
plantur otiose, sed ob-  
servant sollicite si pos-  
fint involare quid. At-  
que quidam reperiun-  
tur mire dextri in hac  
genere, dicas natos Mer-  
curio favente. Convi-  
vator dedit fabulam  
cum coronide, ego da-  
bo cum proemio. Nunc  
accipite quod nuper ac-  
cidit Antwerpiae. Qui-  
dam sacrificus recepe-  
rat illic mediocrem  
summam pecuniae, sed  
argentea. Quidam im-  
postor animadverterat  
id. Adiit sacrificum,  
qui gestabat crumenam  
turgidam nummis in  
Zona; salutat civiliter,  
narrat sibi datum ne-  
gotium a suis, ut mer-  
caretur eorum sacrum  
pallium parocho sui vi-  
ci, que est summa ve-  
stis sacerdoti peragenti  
divinam rem. Rogat ut  
commodaret sibi tan-

Kind of Men uses to walk  
about, who neither buy  
nor sell, nor look about  
them idly, but watch  
carefully if they can sharp  
any thing. And some are  
found wonderfully dex-  
trous in this Kind; you  
would say that they were  
born under the Favour of  
Mercury. The Master of  
the Feast has given a Story  
with a Conclusion, I will  
give you one with a Pre-  
face. Now hear what late-  
ly happened at Antwerp.  
A certain Priest had recei-  
ved there a moderate Sum  
of Money, but in Silver. A  
certain Cheat had observ'd  
it. He went to the Priest,  
who carried the Purse  
stuffed with Money in his  
Belt; he salutes him ci-  
villy; he tells him that  
he was employed by his  
Neighbours to buy a new  
Surplice for the Parson of  
their Town, which is the  
upper Garment of the Priest  
performing divine Ser-  
vice. He asks him that  
he would lend him a  
little of his Help, that  
he would go with him  
to those who sell such  
Gowns; that he might  
take it bigger or less by the  
K 2  
tilium

## 106 CONVIVIUM FABULOSUM.

tillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quo sumeret majus aut minus ex modo illius corporis, nam ipsius statu ram videri sibi congruere vehementer cum magnitudine parochi. Cum hoc vide retur leve officium, Sacrificus facile pollicitus est. Adeunt ædes cuiusdam. Pallium prolatum est. Sacrificus induit. Venditor affirms mirecongruere. Cum impostor contemplatus esset Sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam es set par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevitas offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, Sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur cursu ut erat pallia-

Measure of his Body, for his Stature seem'd to him to agree mightily with the bigness of the Parson. And as this seem'd a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest o're while before, another be'ind, he pretended that it was shorter before than was fit. There the Seller, left the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turn'd from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out stop cus,

## CONVIVIUM FABULOSUM. 107

tus, et venditor Sa-  
crificum. Sacrificus cla-  
mat tenete furem, ven-  
ditor clamat tenete Sa-  
crificum, Impostor cla-  
mat cohibete furen-  
tem Sacrificum; et cre-  
ditum est, cum vide-  
rent eum currere sic  
ornatum in publico;  
itaque dum alter est  
in mora alteri, Impo-  
stor effugit.

Ear Dignus qui  
pereat non simplici sus-  
pendio.

Ge. Nisi jam pen-  
det.

Eu. Utinam non so-  
lus, sed una cum illo,  
qui favent talibus por-  
tentis in perniciem  
reipublice.

Ge. Non favent  
gratis Eft Catena, quæ  
demissa in terras per-  
tagit ad Jovem.

En. Redeundum ad  
fabulas.

As. Orlo redit ad  
te, si fas est cogere re-  
gem in ordinem.

the Thief : The Seller  
cries out stop the Parson :  
The Cheat cries out stop  
the mad Priest. And it  
was believed, when they  
saw him run so dress'd  
the Streets ; wherefore  
whilst one is a Hindrance  
to the other, the Cheat  
got away.

Worthy to perish not by  
a single Hanging.

Unless he be hanged al-  
ready.

I wish not be alone,  
but together with him they  
who favour such Monsters  
to the Ruin of the Com-  
mon wealth.

They do not favour  
them for nothing. There  
is a Chain, which being  
let down upon the Earth  
reaches to Jupiter.

We must return to our  
Stories.

The turn is come to  
you, if it be lawful to  
force a King to order. Eu.

*Eu. Non cogar, immo  
veniam volens in or-  
dinem, alioqui essem  
tyrannus, non rex, si  
recusem leges quas  
prescribo aliis.*

*As. Veruntamen-  
tia sunt Principem esse  
supra leges.*

*Ev. Istuc non est  
omnino falso dictum,  
si accipias principem  
illum summum, quem  
tum vocabant Cesa-  
rem. Deinde si sic  
accipias superiorem le-  
gibus, quod alii coacci-  
fervant utcunque, il-  
lum prestatre multo  
cum latius suapte spon-  
te. Nam quod ani-  
mus est corpori, hoc  
est bonus princeps  
reipublice. Sed quid  
opus erat addere bonus,  
quam malus princeps  
non est Princeps ;  
quemadmodum impu-  
nis spiritus qui inva-  
dit corpus homini,  
non est animus. Sed  
ad fabulam, et ar-  
tillerie convenire, ut  
rex adferam fabulam  
regiam. Ludovicus*

I will not be forc'd, nay  
I will come willingly into  
Order, otherwise I should  
be a Tyrant, not a King, if  
I should refuse the Laws  
which I prescribe to others.

Nevertheless they say  
a Prince is above the  
Laws.

That is not altogether  
falsely said, if you mean  
by a Prince that great  
one, which then they cal-  
led Caesar. And then if  
you so understand supe-  
riour to the Laws, that  
others being forc'd keep  
them in some measure,  
that he observes them  
much more fully of his  
own accord. For what the  
Soul is to the Body, that  
is a good Prince to the  
Commonwealth. But what  
need was there to add  
good, since a bad Prince  
is not a Prince; as an  
impure Spirit, that has sei-  
zed the Body of a Man,  
is not the Soul. But to  
the Story; and I think it  
is fit, that I being a King,  
should bring a Story of  
King Lewis, King of  
France, the Eleventh of  
that Name, when Affairs

## CONVIVIUM FABULOSUM. 109

rex Galliarum undecimus ejus nominis, cum, rebus turbatis domi peregrinaretur apud Burgundiones, occasione rationis natus est familiaritatem cum quodam Conone rustico homine sed simplicis ac sinceri animi. Nam Monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus aedes ex venatu; et ut non-nunquam magni principes delectantur Plebeis rebus, vestiebat r rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos, uxor submonuit Cononem, ut commonefaceret regem veteris Hospiti, et ad ferret illi aliquot insignes rapas dono. Conon tergiversatus est se lusurum operam. Principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itanxi. Ven-

being in disorder at home, he sojourn'd among the Burgundians, on occasion of Hunting, got Acquaintance, with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying, that he should loose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurement of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum

## TIO CONVIVIUM FABULOSUM.

rum ipse captus ille.  
cebra cibi, paulatim  
devoravit omnes, una  
duntaxat insigniter  
magna excepta. Ubi  
Conon prorepsisset in  
aulam, qua rex erat  
iturus, statim agnitus  
est a Rege, et accer-  
situs. Ille detulit  
munus cum magna  
alacritate, rex accepit  
cum majori alacri-  
tate, mandans cui-  
dam e proximis, ut  
reponeretur diligenter  
inter ea que ha-  
beret carissima. Ju-  
bet Cononem prandere  
secum; a prandio e-  
git gratias Cononi,  
et iussit mille corona-  
tos numerari pro rati-  
pa illi cupienti repe-  
tere suum rus. Cum  
fama hujus rei, ut fit,  
pervagata esset per  
omne regis famuli-  
tum, quidam ex au-  
lisis dedit regi non  
inelegantem equum do-  
no. Rex intelligens  
illum provocatum be-  
nignitate quam pa-  
stiterat Cononi, capta-  
re predam, accepit  
munus vultu majoren-  
ti modum alacri, et

had crept into the Hall,  
where the King was to  
pass, he was presently  
known by the King, and  
sent for. He offered his  
Present with great Chear-  
fulness; the King received  
it with greater Chearful-  
ness, ordering one of those  
next him, that it should be  
laid up diligently amongst  
those Things which he  
counted most dear. He  
orders Conon to dine with  
him; after Dinner he gave  
Thanks to Conon; and  
ordered a thousand Crowns  
to be paid for his Turnip  
to him desiring to return to  
his own Country. When  
the Fame of this Thing, as  
it happens, had gone through  
all the King's Servants, one  
of the Courtiers gave the  
King no un handsome Horse  
as a Present. The King un-  
derstanding that he being  
encouraged by the Kindnes  
which he had shewn to Co-  
non, catch'd at a Prize, re-  
ceiv'd the Present with a  
Countenance more than or-  
dinarily chearful; and ha-  
ving called together his  
Nobles, he began to consult  
with what Present he  
should make a return for  
so fine and so valuable a

con-

## CONVIVIUM FABULOSUM. III

convocatis primori-  
bus, cœpit consultare  
quo munere pensaret  
tam bellum tamque  
pretiosum equum. In-  
terim qui donarat  
equum, concepit op-  
imas spes animo, cogi-  
tans sic, si sic pensavit  
rapam donatam a Ru-  
fico, quanto muni-  
ficentius pensaturus est  
talem equum oblatum  
ab aulico. Cum a-  
lius responderet ali-  
ud regi consultanti  
veluti de magna re,  
et captator laetus  
esset diu vana spe,  
tandem rex inquit,  
venit mibi in Mentem  
quod donem illi, et  
quopiam ex proceri-  
bus accersito, dixit in  
aurem, ut adferret id  
quod reperiret in cu-  
biculo (*simulque de-  
signat locum*) obvo-  
lutum diligenter ser-  
co. Rapæ adferitur.  
Rex donat eam sua  
manu aulico, ut erat  
oboluta, addens, e-  
quum videri sibi bene  
pensatum cimelio quod  
constitisset sibi mille  
coronatis. Aulicus di-  
gressus, dum tollit hunc

Horse. In the mean time  
he who had given the  
Horse, conceived rich Hopes  
in his Mind, thinking thus,  
if he made such a Return  
for a Turnip presented by  
Country Fellow, how  
much more generously will  
he make a Return for such  
a Horse given him by a  
Courtier. When one an-  
swered one thing, ano-  
ther another to the King,  
consulting as about a  
grand Affair, and this  
catching Fellow had been  
fed a long time with vain  
Hopes, at last the King says,  
it comes into my Mind what  
I should give him, and one  
of the Nobles being called  
to him, he whispered in his  
Ear, that he should bring  
that which he should find  
in his Bed-Chamber,  
(and at the same time he  
describes the Place) wrap-  
ped up diligently in Silk.  
The Turnip is brought. The  
King gives it with his  
own Hand to the Courtier,  
as it was wrapped up, ad-  
ding, that the Horse seem-  
ed to him well paid for  
with a precious thing which  
had cost him a thousand  
Crowns. The Courtier go-  
ing away, whilst he takes

## 112 CONVIVIUM FABULOSUM.

teum, reperit pro the-  
sauro non carbones,  
ut ajunt, sed rapam  
jam subaridam. Ita  
ille captor captus  
risui fuit omnibus.

A. Jam si permit-  
tis, rex, ut Plebeius  
loquar regalia, refe-  
ram quod ex tua fa-  
bula venit in men-  
tem de eodem Ludo-  
vico. Nam ut ansa  
strabit ansam, ita fa-  
bula fabulam. Cum  
guidam famulus vi-  
disset pediculum re-  
pentem in regia veste,  
flexis genibus, et ma-  
nu sublata, significat  
se velle præstare nescio  
quid officii. Ludovi-  
co probente se, su-  
stinxit pediculum, et  
abjecit clam. Rege  
rogante quid esset, pu-  
duit fateri. Cum rex  
instaret, fassus est fu-  
isse pediculum. Est  
lætum omen, inquit,  
declarat enim me esse  
hominem, quod hoc  
genus vermiculorum  
infestet hominem pe-  
culiariter, presertim  
in adolescentia. jus-  
sitque quadraginta co-

off the Cloth, finds for a  
Treasure, not Coals, as they  
say, but a Turnip now dry.  
Thus that catching Fellow  
being catch'd was a laugh-  
ing Stock to every Body.

Now if you permit me,  
O King, that I being a Com-  
moner should speak of things  
belonging Kings. I will re-  
relate what upon your  
Story comes into my Mind  
of the same Lewis. For as a  
Link of a Chain draws a  
Link, so does a Story a Sto-  
ry. When a certain Servant  
had seen a Louse creeping  
upon the King's Coat, on his  
bended Knees, and with  
his Hand held up, he signi-  
fies that he would perform  
some Office or other. Lewis  
offering himself, he took off  
the Louse, and threw it  
away privately. The King  
asking what it was, he was  
ashamed to confess. When  
the King urged him, he  
confessed that it was a  
Louse. It is a joyful O-  
men, quoth he, for it de-  
clares that I am a Man, be-  
cause this kind of Vermin  
does infest Man peculiarly,  
especially in his Youth, and  
he ordered forty Crowns to  
be paid him for his Ser-  
vantes

## CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam multos dies, alter qui-dam, qui ruderat tam humile officium cef-sisse feliciter illi, nec animadvertisens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rur-sus illo prabente se. simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum Rex urgeret ter-giversantem, ut dice-ret quid esset, pudore mire simulato, tandem respondit esse pu-licem. Rex intellecto fuco, quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadra-ginta coronatis capta-tis.

Philyth. Non est tutum, ut audio, lude-re cum regibus facetiis, quem a modum enim leones prabent se non-nunquam placide fri-canti, iidem, ubi lubi-tum est, sunt Leones, et collusor jacer, Iti-

rice. After a good many Days, some other, who had observ'd that so mean a Servite had fallen out luc-kily for him, and not mind-ing that there is a great deal of difference whether you do a thing from the Heart, or by Art, accosted the King with the like Ge-sture, and again he offering himself, he pretended that he took something from the King's Coat, which present-ly he threw away. When the King urged him declining it, to tell what it was, shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having underſtod the Roguery, What, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he catched at.

It is not safe, as I hear, to play with Kings in Wagerry; for as Lyons offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lyons, and their Play-fellow lies dead. In like manner Kings favour.

aem

## 114 CONVIVIUM FABULOSUM.

dem Reges farent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes Corvos. Accepte perat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officiarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia exprompta esset in Mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus Rex? Ubi collocabimus tantam vim pecuniae? Est donatitia, convenit donari misericordia. Ubi nunc sunt amici, quibus debo pro suis officiis in me? Adfint nunc priusquam licthesaurus effluat: Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum Rex vidisset aliquem inhiantem maxi-

But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis to whom it was a Diversion to deceive gaping Crows. He had received as a present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not escape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone: Upon this Saying a great many

## CONVIVIUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aliisque Regios Faltones dixi, summa fide, nec sine gravibus impendiis. Alius adseverebat aliud; quisque exaggerabat suum Officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat Orationem singulorum. Hec consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus Cancellarius affabat inter eos: Nam jussicerat et hunc acciri. Is prudentior ceteris, non praedicabat sua Officia, sed agebat spectatorem fabule. Tandem Rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petit nil, nec praedicat sua Officia. Ego, inquit Cancellarius, accepti plus a regia be-

came in, every Body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another alledged another thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have receiv'd more from the Royal Bounty, than

L dignitatem

## 116 CONVIVIUM FABULOSUM.

nigritate, quam pro-  
meruerim; nec sum  
magis sollicitus de  
ulla re, quam ut re-  
spondeam Regiae mu-  
nificentie in me, tan-  
tum abest ut velim  
flagitare plura. Tum  
rex inquit, unus igi-  
tur omnium non egos  
pecunia? Tua be-  
nignitas, inquit al-  
ter; jam praefitit ne  
egerem. Ibi Rex ver-  
sus ad alios inquit,  
næ ego sum magni-  
ficentissimus omnium  
regum, qui habeam  
tam opulentum Can-  
cellarium. Heic spes  
accensa est magis om-  
nibus, futurum ut pe-  
cuniadistribueretur ce-  
teris, quandoquidem  
ille ambiebat nihil.  
Ibi Rex lusisset ad  
hunc modum satis diu,  
cogit Cancellarium,  
ut auferret totam  
eam summam domum.  
Moxque versus ad ca-  
gexos jam mæstos, vo-  
bis erit expectanda,  
inquit, alia Occasio.

Phil. Fortasse vi-  
debitur frigidius, quod  
sum narratus: Pro-

I have deserved; nor am I  
more concern'd about any  
thing, than that I may an-  
swer the Royal Bounty to-  
wards me, so far am I from  
desiring to ask more. Then  
the King says, do you alone  
therefore of all not want  
Money? Your Bounty says  
the other, has already secu-  
red me from wanting.  
There the King being turn'd to the others says,  
truly I am the most  
magnificent of all Kings,  
who have so rich a Chan-  
cellor. Here Hope was  
kindled more in all, that  
it would come to pass, that  
the Money would be di-  
stributed to the rest, see-  
ing he desired nothing.  
When the King had pay-  
ed in this manner long  
enough, he forced the  
Chancellour to take all  
that Sum Home. And by  
and by being turn'd to  
the rest, now sad, you  
must wait, says he, ano-  
ther Occasion.

Perhaps it will appear  
flat which I am going to  
tell; wherefore I bar the  
inde

# CONVIVIUM FABULOSUM. 117

inde deprecor suscici-  
onem mali dolii su-  
cive; ne videar am-  
bisse immunitatem de-  
industria. Quidam  
adiecit eundem Ludo-  
vicum, petens ut juberet  
munus, quod for-  
te vacat in eo pa-  
go, in quo habita-  
bat, transferri in ip-  
sum. Rex, audita  
petitione, respondit ex-  
pedite, efficies nihil.  
Petitor etiam mox  
actis gratiis Regi dis-  
cessit. Rex colligens  
ex ipsa fronte, esse  
hominem non omni-  
zo sinistri ingenii, sus-  
picansque illum non  
intellexisse quod re-  
spondisset, jubet eum  
revocari. Redit. Tum  
Rex inquit, intellex-  
ras quid responderim  
tibi? Intellexi. Quid  
igitur dixi? Me effec-  
turum nihil. Cur  
igitur agebas gratias?  
Quoniam, inquit, est  
quod a domi; proinde  
persecuturus  
eram a cipitem spem  
hic, meo magno in-  
conmodo: Nunc in-  
terpretor beneficium,  
negasle beneficium ci-  
to, meque lucratum

Suspicion of evil Deceit, or  
Rouguery, that I may not  
seem to have sought Immuni-  
ty on purpose. A certain  
Man went to the same Lewis,  
desiring that he would or-  
der an Office, which by  
chance was vacant in that  
District, in which he li-  
red, to be conferred upon  
him. The King, having  
heard his Petition, answer-  
ed readily, you will do no-  
thing. The Petitioner like-  
wise presently having gi-  
ven Thanks to the King  
departed. The King gather-  
ing from his very look,  
that he was a Man by no  
Means of dull Parts, and  
suspecting that he did not  
understand what he had  
answered him, orders him  
to be called back. He re-  
turns. Then the King says,  
did you understand what  
I answered you? I did  
understand. What then  
did I say? That I should  
effect nothing. Why there-  
fore did you give Thanks?  
Because, says he, I have  
something to do at home,  
and therefore I should have  
pursued doubtful Hopes  
here to my great Loss;  
now I construe it as a  
Kindness to deny the Kind-  
ness quickly, and that I

## 118 CONVIVIUM FABULOSUM.

quicquid eram perditurus, si factatus fuisset vana spe. Ex eo responso Rex conjectans minime segnem hominem, ubi percutatus esse paucus, habebis, inquit, quod petis, quo agas mihi gratias bis: Simulque versus ad Officiarios, expediantur diplomata huic, inquit, sine mora, ne hæc hec diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est deridere pecuniam, ita erat clementissimus in eos qui decixerant, modo commendarentur titulo Nobilitatis. Cum vellet opitulari cuidam juvani ex hoc genere hominum, mandavit illi legationem, ut pateret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid imperratum esset dex-

have gained whatsoever I should have lost, if I had been fed by vain Hopes. By that answer the King guessing him to be no dull Man, when he had asked him a few things, you shall have, quoth he, what you desire, that you may give me thanks twice: And at the same time turning to the Officers, let the Patents be made ready for him, saith he, without delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estates, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florens from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned teritate

# CONVIVIUM FABULOSUM. 119

teritate legati posset  
duci pro lucro. Legatus extorsit quin-  
quaginta millia, red-  
didit Cæsari tri-  
ginta. Cæsar latus in-  
sperata preda dimisit  
hominem, inquirens ni-  
hil præterea. Interea  
quaesitores et rationa-  
les olfecerant plus ac-  
ceptum fuisse quam  
exhibitum: interpellan-  
t Cæsarem, ut ac-  
cercerethominem. Ac-  
citus est, venit illico.  
Tum Maximilianus in-  
quit, audio te acce-  
sse quinquaginta  
millia. Fassus est.  
Exhibuisti non nisi  
triginta. Fassus est et  
hoc. Reddenda est ra-  
tio, inquit. Promi-  
fit se facturum, et dis-  
cessit. Rursum cum  
nihil esset actum, Of-  
ficiariis in erpellanti-  
bus, revocatus est.  
Tum Cæsar inquit,  
nuper iussus es reddere  
rationem. Memini  
inquit ille, et sum in  
hoc. Cæsar suspicans  
rationem nondum esse  
satis subductum illi,  
passus est illum abire  
fir. Cum sic eluderet,

as clear Gain: The Depu-  
ty got fifty thousand, he  
return'd Cæsar thirty. Cæ-  
sar being glad of this un-  
expected Booty dismissed  
the Man, inquiring nothing  
further. In the mean Time  
the Treasurers and Audit-  
tors had smell'd out, that  
more was received than  
given in: They speak to  
Cæsar, that he would send  
for the Man: He was sent  
for, comes presently. Then  
Maximilian says, I hear  
that you received fifty  
thousand. He confessed it.  
You gave in but thirty.  
He confessed that too. You  
must g ve an Account,  
says he; he promised he  
would do it, and departed.  
Again when nothing was  
done, the Officers speak-  
ing to Cæsar, he was re-  
called. Then Cæsar says,  
lately you were ordered to  
give an Account. I re-  
member, says he, and I  
am about it. Cæsar sus-  
pecting that his Account  
was not yet sufficiently  
drawn up by him, he suf-  
fered him to go away so.  
When he thus evaded,  
the Officers press'd the  
Matter mightily, crying  
out that it was not to

## CONVIVIUM PABULOSUM.

officiis instabant  
 vehementer, classi-  
 santes non esse ferend-  
 dum, ut ille illudere  
 Cæsar tam palam.  
 Persuadent ut accer-  
 fitis juberetur exhibe-  
 re rationem inibi, ip-  
 sis presentibus. Cæsar  
 annuit. Accitus re-  
 tie ictico, nihil ter-  
 giversatus. Tum Cæ-  
 sar inquit, nonne pol-  
 licitus es rationem?  
 Pollicitus, respondit  
 illa. Opus est jam,  
 inquit, nec est locus  
 tergiversandi amplius.  
 Ibi juvenis inquit sat  
 desire. Non detrac-  
 to rationem, invictissi-  
 mine Cæsar; ve-  
 rum non sum admo-  
 dum peritus hujus-  
 modi rationum, ut qui  
 nunquam reddiderim:  
 Ibi qui assident sunt  
 peritissimi talium ra-  
 tionum: si video vel  
 semel quemadmodum  
 illi tractent hujusmodi  
 rationes, ego imitabor  
 facile. Rogo iusteas  
 illos vel edere exem-  
 plum, videbunt me  
 docilem. Cæsar sen-  
 sit dictum nominis,  
 quod hi non intellige-

be born with, that he  
 should play upon Cæsar so  
 openly. They persuade  
 him that being sent for  
 he should be ordered to give  
 in his Account there, whilst  
 they were by. Cæsar a-  
 grees. Being sent for he  
 comes quickly, not at all  
 declining it. Then Cæsar  
 says, did not you pro-  
 mise an Account? I did,  
 replyed he. It must be  
 just now, says he, nor is  
 there Room for declining  
 it any longer. There the  
 young Man says dexterously  
 enough, I do not refuse  
 an Account most invinci-  
 ble Cæsar; but I am not  
 very much skill'd in such  
 Accounts, as who never  
 gave any in: Those who  
 sit by are very skilful in  
 such Accounts, if I see  
 but once how they manage  
 such Accounts, I shall imi-  
 tate them easily. I de-  
 sire you would com-  
 mand them but to set  
 me an Example, they  
 shall see me teachable.  
 Cæsar understood the Say-  
 ing of the Man, which  
 they did not understand,  
 against whom it was  
 said; and smiling says,  
 you say true, and de-

## CONVIVIUM FABULOSUM. 121

bant, in quos dicebatur; ac subridens inquit, narras verum, et postulas aquum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quemadmodum ipse reddiderat; nimirum, ut bona pars pecunia remaineret penes ipsos.

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Loranensem; qui fuit in deliciis Philipo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocose facta, sed plerique sordidiora. Nam solebat condire plerosque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invitarat unum atque alterum bellum homunculum obvios forte in via. Cum redisset domum, reperit culinam frigidam. Nec

mand what is reasonable. So he dismissed the young Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Antony the Priest of Lorraine, who was in Favour with Philip by Surname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was

## 122 CONVIVIUM FABULOSUM.

erat nummus in locu-  
lis, quod nequaquam  
erat insolens illi. Heic  
erat opus celeri consi-  
lio. Subduxit se ta-  
citus, et ingressus culi-  
nam feneratoris, qui-  
cum illi erat famili-  
aritas, quod ageret  
frequenter cum illo.  
*Famula* digressa; sub-  
duxit unam ex aneis  
ollis, una cum carni-  
bus jam extis, ac dé-  
forebat dat coquæ, ju-  
bet carnes et jus proti-  
nus effundi in aliam  
fictilēm ollam; simul  
que ollam feneratoris  
defricari donec nite-  
retur. Eo facto, mittit  
puerum ad fenerato-  
rem, qui deposito pig-  
nore, sumat inutuo  
duas drachmas a fene-  
ratore, sed accipiat chi-  
rographum, quod te-  
staretur talem ollam  
missam ad ipsum. Fa-  
nerator non agnoscens  
ollam, utpote defric-  
tam ac nitentem, reci-  
pit pignus, dat Chi-  
rographum, et numerat  
pecuniam; ea pecunia  
puer emit vinum. Ita  
prospectum est con-  
vivio. Tandem cum

not unusual with him.  
Here was need of speedy  
Contrivance. He withdrew  
himself silently, and en-  
tering the Kitchen of an U-  
surer, with whom he had  
a familiar Acquaintance,  
because he dealt frequently  
with him. The Maid be-  
ing gone aside, he took off  
one of the Brazen Pots,  
together with the Flesh now  
boiled, and carried it cove-  
red under his Coat home;  
gives it to the Cook-Maid,  
orders the Flesh and Broth  
immediately to be poured  
out into another earthen  
Pot, and at the same time  
the Pot of the Usurer to be  
rubbed till it was bright.  
That being don, he sends  
a Boy to the Usurer, who  
leaving it in Pawn should  
borrow two Drahms of the  
Usurer, but should take a  
Note, that should testify  
that such a Pot was sent  
to him. The Usurer not  
knowing the Pot, as being  
rubbed and bright, takes  
the Pawn, gives the Note,  
and pays the Money. With  
that Money the Boy buys  
Wine. Thus Provision was  
made for a Feast. At last  
when Dinner was a prepa-  
ring for the Usurer, the Pot  
prandium

prandium appararetur  
feneratori, olla desi-  
derata est. *Heic jur-  
gium adversus coquam.*  
Cum ea gravaretur,  
affirmavit constanter  
ueminem fuisse eo die  
in culina præter An-  
tonium. *Videbatur*  
improbum suspicari  
hoc de sacrificio. Tan-  
dem itum est ad il-  
lum: *Exploratum an*  
*olla esset apud illum,*  
at nulla reperta est.  
*Quid multis?* Olla  
agitata est ab illo  
sexio, quod satus in-  
gressus esset culinam  
quo tempore desidera-  
ta est. Ille satus  
est sumptuose mutuo  
quandam ollam, sed  
quam remisisset illi  
unde sumperat. Cum  
illi pernegerent id, et  
contentio incaluerat  
Antonius, aliquot te-  
stibus adhibitis, in-  
quit, videte quam pe-  
riculosum est agere  
cum hominibus horum  
temporum sine chiro-  
grapho; actio furti  
popemodum inten-  
deretur mihi, ni habe-  
rem manum fenerato-  
ris, et protulit syngra-

was missing. Upon this  
there was a Brawl with  
the Cook Maid. When she  
was grievously charged,  
she affirmed constantly  
that no Body had been  
that Day in the Kitchin  
besides Antony. It seem-  
ed wicked to suspect this  
of a Priest. At length  
they went to him; searched  
whether the Pot was with  
him, but none was found.  
*What needs many Words?*  
The Pot was demanded of  
him in earnest, because he  
alone had entered the Kit-  
chen, at what time it was  
missing. He confessed he  
borrowed a certain Pot,  
but which he had sent  
back to him, of whom he  
had it. When they denied  
it, and the Contention  
grew warm, Antony, some  
Witnesses being taken to  
him, says, see how dan-  
gerous it is to deal with  
Men of these Times with-  
out a Note: An Action  
of Theft would be almost  
laid against me, unless  
I had the Hand of the  
Usurer; and he produced  
the Note. The Roguery  
was understood; the Sea-  
ry was spread through  
the whole Country with  
pham

## 124 CONVIVIUM FABULOSUM.

pham. *Dolus intellectus est: Fabula dissipata est per totam regionem cum magno risu, ollam oppignoratam ipsi cuius erat. Homines farent hujusmodi dolis libentius, si commissi sint in odiosas personas, persertim eos qui solent imponere alii.*

**A**d. Næ tu aperuisti nobis mare fabularum, nominatio Antonio: Sed referam duntaxat unam, eamque brevem, quam audiri nuperime. Aliquot bellum homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et venientem emulus Antonii. Porro quemadmodum inter Philosophos, si quando convenienter quæsiuncula solent proponi de rebus nature, ita hec stitim quæstionata est, quenam pars hominis esset honestissima.

a great deal of Laughter, that the Pot was pawn'd to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Amongst these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any Time they meet, little Questions use to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the sima,

## CONVIVIUM FABULOSUM. 125

fima. Alius divinabat oculos, aliis cor, aliis cerebrum, aliis item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam dixit os videri fibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri fibi honestissimam. Cum id vide-retur absurdum omnibus, attulit hanc causam, quod is ducretur vulgo honoratus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est affatum. Homo placuit fibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciaret illum velut emulum suæ glorie nominaturum diversam par-

Brain, another likewise another Thing, and every one gave a Reason of his Guess. Antony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Antony, answered that that Part on which we sit, seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that this Honour belonged to the Part which he had named. They applauded this Opinion and laughed heartily. The Man was pleased with himself for this saying, and Antony seemed conquered in that Dispute. Antony took no Notice, who had not given the chief Praise of Honour to the Mouth for any Thing else, but that he knew that he, as the Rival of his Glory, would Name the quite contrary Part. After some Days, when both of them were t.m.

## 126 CONVIVIUM FABULOSUM.

rem. Post aliquot dies, cum uterque vocatus esset iussus ad idem convivium, Antonius ingressus offendit cœmulum confabulantem cum aliquot aliis, dum cena adornatur, et aversus emisit clamorum ventris crepitum ante faciem alterius. Ille indignatus inquit, abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, etiam indignaris? Si salutassim te ore, resalutasses, nunc saluto te parte corporis, vel te judice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut judec pronuntiet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum Cyathum. En auspicor, sed lupus in Fabula.

Po. Levinus Panagathus adfert haud lævum Omen.

invited again to the same Feast, Antony entering finds his Rival talking with some others, whilst Supper is a getting ready, and turning his Back of him, he let fly a rousing F---t before the Face of the other. He being mad says, get you gone you rude Droll, where did you learn those Manners? Then Antony says, what are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Antony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks of his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

Le.

## CONVIVIUM FABULOSUM. 127

Le. Quid actum est  
inter tam lepidos con-  
gerrones.

Po. Quid aliud ?  
certatum est fabulis,  
donec lupus interve-  
nires.

Le Huc igitur ad-  
sum, ut perficiam fa-  
bulam : Volo vos om-  
nes prandere pran-  
dium Theologicum  
apud me cras.

Ge. Promittis Sey-  
thicum convivium.

Le. Nisi fatebimini  
hoc fuisse jucundius  
vobis fabuloſo convi-  
vio, non recuso dare  
penas in cana. Nihil  
jucundius quam cum  
nugae tractantur serio.

What has been a doing  
amongst such pretty Com-  
panions.

What else ? We have  
been contending in Sto-  
ries, till you as a Wolf  
came in.

Hither therefore I am  
come, that I may finish  
the Farce : I desire you all  
to take a Theological  
Dinner with me to Mor-  
row.

You promise us a Scy-  
thian Feast.

Unless you confess that  
this was more pleasant  
to you than the Fabulous  
Feast, I do not refuse to  
suffer Punishment at Sup-  
per. Nothing is more  
pleasant than when Trifles  
are handled seriously.



M

C H A-



## C H A R O N.

Charon, Genius, Alasfer.

C. U I D ita  
properas ge-  
stiens Alas-  
fer?

Al. O Charon, e-  
poriune tu quidem.  
Properabam ad te.

Ch. Quid nova-  
rei?

Al. Fero nuntium  
futurum latissimum ti-  
bi Proserpineque?

Ch. Effer igitur  
quod fers, et exonera-  
te.

Al. Furiae gesserunt  
suum negotium non  
minus gnaviter quam  
feliciter, infecerunt  
omnes partes orbis  
sartareis malis, diffi-

HY do you hasten  
so rejoicing A-  
lastier?

O Charon, you come in  
good Time indeed. I was  
hastening to you.

What News!

I bring News that will  
be very joyful to you and  
Proserpine.

Declare then what you  
bring, and unloaden your  
self.

The Furies have done  
their Business no less di-  
lligently than happily,  
they have infected all the  
Parts of the World with  
hellish Evils, Quarrels,  
diis,

*diis, bellis, Latrociniis,  
pestilentiis, adeo ut  
jani sint plane calvæ,  
emissis colubris, et ob-  
ambulent exhaustæ ve-  
nenis, querentes quic-  
quid viperarum at-  
que aspidum est us-  
quam, quando sint  
tam glabré quam o-  
rum, et non habent  
pilum in capite, nec  
quidquam efficacisfuc-  
ci in pectore. Proin-  
de tu fac appares Cym-  
bam ac Remos; mox  
enim tanta Multitu-  
do umbrarum ventu-  
ra est, ut verear ne  
non sufficias trans-  
mittendis omnibus.*

Ch. *Ista non fuge-  
rant nos.*

Al. *Unde rescieras?*

Ch. *Offa pertulerat  
ante biduum.*

Al. *Nihil est velo-  
cius illa dea. Sed  
quid igitur tu cessas  
hic.*

Ch. *Ita nimirum re-  
ferebat. Profectus sum*

*Wars, Robberies, Plagues,  
so that now they are quite  
bald, having discharged  
their Snakes, and walk ab-  
out exhausted of their Pois-  
sons, seeking whatsoever  
Vipers and Asps there are  
any where, seeing they are  
as bare as an Egg, and  
have not a Hair upon their  
Head, nor any Thing of  
effectual Juice in their  
Breast. Wherefore do you  
see you make ready your  
Boat and Oars; for by and  
by so great a multitude of  
Ghosts will come, that  
I am afraid lest you  
shou'd not be sufficient  
to ferry them all over.*

*Those Things were not  
unknown to us.*

*From whom had you  
heard them?*

*Offa brought us News  
two Days before.*

*Nothing is swifter than  
that Goddess. But why  
then do you loiter here.*

*So forsooth the Matter  
obliged me. I came hither  
M 2 huc,*

*huc, ut compararem  
mihi aliquam vali-  
dam triremem, nam  
mea Cymba jam pu-  
tris vetustate ac su-  
tilis non sufficerithuic  
operi, si sunt vera,  
quæ Offa narravit,  
quoniam quid opus  
erat Offa? res ipsæ  
compellit, nam feci  
naufragium.*

*Al. Nimirum to-  
tus destillas, suspica-  
bar te redire e Bal-  
neo.*

*Ch. Imo enatabam  
e Stygia Palude.*

*Al. Ubi reliquisti  
Umbras?*

*Ch. Natant cum  
Ranis.*

*Al. Sed quid nar-  
ravit Offa?*

*Ch. Tres Monar-  
chæ orbis ruere in  
mutuuni exitium ca-  
pitalibus odi's. Nec  
ullam partem Orbis  
Christiani esse immu-  
nem a furii:, nam il-*

*that I might provide my  
self some strong Gally, for  
my Boat now rotten with  
Age and patched up, will  
not be sufficient for this  
Work; if those Things are  
true which Offa told, al-  
tho' what need was there  
of Offa? the Thing it self  
obliges me. For I have  
been Shipwreck'd.*

*Indeed you drop all over,  
I suspected you were re-  
turning from the Bath.*

*Nay marry I swam out  
of the Stygian Lake.*

*Where did you leave the  
Souls?*

*They are swimming with  
the frogs.*

*But what said Offa?*

*That three Monarchs of  
the World were rushing  
upon mutual Destruction  
with capital Hatreds. And  
that no Part of the Christian  
World was free from the  
Furies, for those three  
il*

H̄t̄res pētrahunt om̄nes reliquos in confor-  
tium belli. Om̄nes esse  
talibus animis, ut ne-  
mo velit cedere alte-  
ri; nec Danum, nec  
Polonum, nec Scotum,  
nec vero Turcam esse  
in otio; moliri dira:  
Pestilentiam s̄vire u-  
bique, apud Hispanos, a-  
pud Brittannos, apud Ita-  
los, apud Gallos. Ad h̄c  
novam luem natam  
ex varietate opinio-  
num, quæ sic vitia-  
vi animos omnium, ut  
sit nulla sincera ami-  
citia usquam, sed fra-  
ter diffidat fratri, nec  
uxori conveniat cum  
marito. Spes est, mag-  
nificam perniciem ho-  
minum nascituram  
hinc quoque olim, fi-  
r̄s pervenerit a lin-  
guis et calamis ad  
manus.

draw all the rest into a  
share of the War. That  
they all were of such  
Minds, that no one  
would yield to another;   
neither the Dane, nor the  
Pole, nor the Scot, nor indeed the Turk was at  
quiet; that they attempted dismal Things; that  
the Plague raged every  
where, amongst the Spaniards, amongst the Britains,  
amongst the Italians, amongst the French. Be-  
sides that there was a new  
Plague risen from the Va-  
riety of Opinions, which  
has so vitiated the Minds  
of all, that there is no sin-  
cere Friendship any where,  
but Brother distrusts Bro-  
ther, nor does the Wife agree with her Husband.  
There is Hopes, that a  
noble Destruction of Men  
will arise from hence too  
hereafter, if the Thing  
comes from Tongues and  
Quills to Hands.

Al. Offa narravit  
omnia h̄c verissime;  
nam ipse vidi plura  
bis oculis, assiduus  
comes et adjutor furi-  
arum, quæ nullo tem-  
pore declararunt se

Offa told all these Things  
very truly; for I saw more  
with these Eyes, being  
a constant Companion  
and Assistant of the  
Furies, which at no Time  
magis

*magis dignas suo no-  
mine.*

Ch. Atqui pericu-  
lum est, ne quis Da-  
mon exoriatur, qui ad-  
hortetur subito ad pa-  
cem ; et animi mor-  
talium sunt mutabiles.  
Nam audo esse quen-  
dam Polygraphum a-  
pud superos, qui non de-  
finit insectari bellum  
calamo, et adhorta-  
ri ad pacem.

Al. Ille canit sur-  
dis jam pridem. O-  
lim scripsit querimo-  
niam profligate pa-  
cis, nunc scripsit epi-  
taphium eidem extinc-  
te. Sunt alii contra,  
qui juvent nostram rem  
non minus quam ip-  
se furia.

Ch. Quinam isti ?

Al. Sunt quadam  
animalia pullis, et  
candidis palliis, cine-  
ticis tunicis, ornata  
vatiis plumis. Haec  
nunquam recedunt ab  
aulis principum : In-  
stillant in aurem a-

*declared themselves more  
worthy of their Name.*

But the Danger is,  
lest any Demon should  
start up, that should ex-  
hort them suddenly to  
Peace ; and the Minds of  
Mortals are changeable.  
For I hear there is a cer-  
tain Scribler with those a-  
bove, that does not cease  
to rail at the War with  
his Pen, and exhort them  
to Peace.

He sings to those that  
have been deaf long since.  
Long since he writ a Com-  
plaint of vanquished Peace,  
now he has writ an E-  
pitaph to the same being  
Dead. There are others on  
on the other Hand, who  
help on our Busines no  
less than the Furies them-  
selves.

Who are they ?

They are certain Ani-  
mals in black and white  
Garments, with Ash-colour-  
ed Tunicks, adorn'd with  
divers Feathers. These ne-  
ver depart from the Courts  
of Princes : They instill  
into their Ear the Love of

*morem belli: Hortantur proceres et plenam eodem: Clamitant in Evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cesare, sed a Deo. Tantum praebant se fortes viros, victoriam esse certam. Quod si quis interciderit, eum non perire, sed recta subvolare in coelum, armatum sicut erat.*

Ch. *Et tanta fides habetur istis?*

Al. *Quid non potest simulata Religio? Huc accedit juventus, impetitia rerum, sitis glorie, ira, animus pronus natura ad id quo vocatur. His facile imponitur, nec plan-*

*War: They advise the Nobles and common People to the same. They bawl out in their Sermons, that the War is just, holy and pious. And that you may the more admire the stout Mind of the Men, they say the same with both sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Caesar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls, that he does not perish, but fly directly into Heaven, arm'd as he was.*

*And is so great Credit given to them?*

*What cannot pretended Religion do? To this is added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor*

*strum*

*ferum perpellitur diffi-  
cile, propendens ad ru-  
inam suapte sponte.*

*is the Waggon pushed on dif-  
ficulty, that leans to-  
wards a Fall of it self.*

*Ch. Ego labens fe-  
tero aliquid boni istis  
animalibus.*

*I would willingly do  
some good to those Ani-  
mals.*

*Al. Appara lautum  
convivium. Potes ni-  
hil gratius.*

*Prepare a fine Feast.  
You can do nothing more  
acceptable.*

*Ch. Ex malvis, lu-  
pinis et porris, nam  
non est alia annona  
apud nos, ut scis.*

*Of Mallows, Lupins and  
Onions, for there is no other  
Provision with us, as you  
know.*

*Al. Imo ex perdici-  
bus, capis et phasianis,  
si vis esse gratus convi-  
vator.*

*Nay of Partridges, Ca-  
pions and Pheasants, if  
you will be a grateful  
Entertainer.*

*Ch. Sed que res  
moveat istos, ut pro-  
moveant bellum tan-  
topere ? Aut quid  
commodi metunt hinc ?*

*But what thing moves  
them, that they should  
promote the War so much?  
or what advantage do they  
reap hence ?*

*Al. Quia capiunt  
plus emolumenti e mo-  
rientibus quam e vi-  
vis. Sunt testamenta,  
parentalia, bullæ,  
multaque alia lucra  
non aspernanda. De-  
nique malunt versari  
in eastris, quam in suis  
abtearibus. Bellum*

*Because they receive more  
Benefit from the Dead than  
the Living. There are  
Will, Funeral Rights, Bulls  
and many other Gains not  
to be despised. Finally  
they had rather be in Camps,  
than in their Cells. War  
makes many Bishops, who  
gignit*

*gig nit multos Episco-  
pos, qui in Pace ne-  
quidem siebant ter-  
untii.*

*in Peace were not so much  
as valued a Farthing.*

Ch. Sapiunt.

They are wise.

Al. Sed quid opus  
est triremi ?

But what need is there  
of a Gally.

Ch. Nihil si velim  
facere naufragium rur-  
sus in media Palude.

None if I would be  
Shipwrecked again in the  
middle of the Lake.

Al. Ob multitudinem ?

Because of the Number.

Ch. Scilicet.

Yes.

Al. Atqui vehis m-  
bras, non corpora:quan-  
tulum autem ponderis  
habent umbræ ?

But you carry Souls, not  
Bodies, and how little  
Weight have Souls ?

Ch. Sint Tipule, ta-  
men vis tipularum  
potest esse tanta, ut o-  
nerent cymbam. Tum  
scis et cymbam esse  
umbratilem.

Let them be Water-spi-  
ders, yet the Number of Wa-  
ter-Spiders may be so great,  
as to loaden my Boat. Then  
you know my Boat too is  
made of Shadow.

Al. At ego memini  
vidisse nonnullas  
tria millia umbrarum  
pendere a tuo clavo,  
cum esset ingens tur-  
ba, nec cymba caperet  
omnes, nec tu sentie-  
bas ullum pondus.

But I remember I have  
seen sometimes three thou-  
sand Souls hang at your  
Helm, when there was a  
great Multitude, and your  
Boat would not hold all, nor  
did you perceive any  
Weight.

Ch

Ch. Fateor esse tales animas, quæ demigrarunt paulatim e corpore tenuato Phthisi aut hecticæ. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum incorporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

Ch. Multo minus quam ceteri, quamquam et horum anime non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle pastis, ut nuper periclitatus sim vehens decem duntaxat, et nisi fecisset jacturam, perieram una cum cymba, vectoribus et nauo.

Al. Ingens discrimen!

Ch. Quid censes fieri interea, cum crassi satrapæ, thrasones, et polymacheroplatides accedunt.

I confess there are such Souls, which have departed by degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Squinty, the Plague, but especially War sends such.

I do not think that the French or Spaniards bring much Weight.

Much less than others; altho' their Souls too do not come altogether as light as Feathers. But such come often from the Britains, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over board, I had been lost, together with the Boat, the Passengers and Freight-Money.

A prodigious Danger!

What do you think is the Case in the mean Time, when Gross Lords, Hectors and Bullies come?

Al.

## CHARON.

139

Al. Arbitor nublos  
ex his qui pereunt in  
justo bello venire ad  
te : nam aiunt eos sub-  
volare recta in celum.

Ch. Nescio quo sub-  
volent. Scis illud  
unum, quoties est bel-  
lum, tot veniunt ad  
me, saucii lacerique,  
ut demirer ullum su-  
peresse apud superos.  
Nec veniunt solum  
onustæ crapula, et ab-  
domine, verum etiam  
Bullis, sacerdotiis, plu-  
rimisque aliis rebus.

Al. Sed non defe-  
runt ista secum.

Ch. Verum ; sed  
qua veniunt recentes  
adferunt somnia ta-  
lum rerum.

Al. Itane gravant  
somnia ?

Ch. Gravant me-  
am cymbam. Quid  
dixi, gravant? Demer-  
serunt jam. Postremo  
putas tot obulos ha-  
bere nihil sarcinæ?

Al. Evidem ar-  
bitor, si ferant æcos.

I suppose none of those  
who die in a just War come  
to you ; For they say that  
they fly up directly into  
Heaven.

I know not whither they  
fly to : I know this one  
thing, as often as there is a  
War, so many come to me,  
wounded and mangled, that  
I wonder that any one is  
left with those above. Nor  
do they come only loaden-  
ed with the Dregs of hard  
Drinking, and Bog Bellies,  
but also with Bulls, Livings,  
and very many otherthings.

But they do not bring  
those things with them.

True ; but those which  
come fresh bring the Dreams  
of such things.

Do Dreams loaden  
you so ?

They do loaden my  
Boat. What said I, loaden  
it ? They sunk it just now.  
Finally do you think so  
many Half pennies have  
no Weight ?

Truly I think so, if they  
bring brazen ones.

Ch. Proinde certum  
est mihi prospicere de  
navi, quæ sufficiat o-  
neri.

Wherefore I am resolved  
to look out for a Ship,  
which may suffice for the  
Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia ditesces  
propediem.

Because you will grow  
rich presently.

Ch. Ob Multitudi-  
nem umbrarum.

Because of the Number  
of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem ad-  
ferant suas opes secum,  
nunc qui deplorant  
in cymba, se reliquisse  
apud superos regna,  
presulatus, abbatias,  
innumera talenta auri,  
adferunt nihil ad me  
preter obolum. Ita-  
que quod corrasum  
est mihi jam ter mil-  
le annis, id totum ef-  
fundendum est in u-  
sam triremem.

If they brought their  
Riches along with them :  
Now they who lament in  
the Boat, that they left  
with those above King-  
doms, Bishoprics, Abbies,  
innumerable Talents of  
Gold, bring nothing to me  
besides a Half-penny.  
Therefore what has been  
scraped together by me now  
this three thousand Years,  
all that must be laid out in  
one Galley.

Al. Sumptum fa-  
ciat oporter, qui quæ-  
sit lucrum.

He must be at Charge,  
who seeks Gain.

Ch. At mortales, ut  
audio, negotiantur fe-  
licius, qui favente Mer-

But Men, as I hear,  
trade more luckily, who  
by the Favour of Mer-

*etrio, ditescant intra cury, grow rich in three triennium.*

Al. Sed iidem de-coquunt nonhunquam: Tuum lucrum minus sed certius.

Ch. Nescio quam certum. Si quis Deus exoriatur nunc, qui componat res Principium, hæc tota sois perierit inibi.

But the same break sometimes: your Gain is less, but more certain.

I know not how cer-tain. If any God should arise now, that should set to the Affairs of Princes, this whole Booty will be lost by me.

Al. De ista re qui-dem jubeo dormias in utramvis a rem. Ni-hil est quod metuas pacem intra decen-nium. Romanus ponti-fex unus hortatur fa-dulo quidem ad con-cordiam, sed lavat la-terem. Et Civitates murmurant radio ma-lorum. Nescio qui populi conferunt fu-sorro, distantes ini-quum ut humana res misceantur sursum de-orsum, ob privatas ras-not ambitionem du-rium triumve. Sed, cu-de nibi, furia vin-ces contilia quandi-let recia. Ceterum si id opus erat petere superus? An non sicut

For that Matter truly I bid you Sleep on either Ear. You need not fear a Peace within this ten Years. The Roman Pontif a lone exhorts diligently indeed to Concord; but he washes a Brick. The Ci-ties too murmur out of Weariness of their Calami-ties. I know not what Peopl: join their Whi-pps, saying 'tis un-e-sou-able that humane Affairs shou'd be jumbled up and down, for the private Re-sentments, or Ambition of two or three. But, be-lieve me, the Furies will tongue Counsels never so good. But wh: need was there to go to these answr? Are there not Workmen-

*fabri apud nos ? Certe  
habemus Vulcanum.*

with us ? Certainly we  
have Vulcan.

*Ch. Pulchre, si quæ-  
ram eram navem.*

Right, if I wanted a  
brazen Ship.

*A'. Aliquis acce-  
setur minimo.*

Some Body may be sent  
for for a small Matter.

*Ch. Ita est, sed ma-  
teria deficit nos.*

So it is, but Wood  
fails us.

*Al. Quid audio ?  
nihil sylvarum illic ?*

What do I hear? Is there  
nothing of Woods there ?

*Ch. Etiam Nemora  
quæ fuerant in Ely-  
siis campis absumpta  
sunt.*

Even the Groves which  
were in the Elysian Fields  
are consumed.

*A'. In quem usum  
tandem ?*

For what use pray ?

*Ch. Exurendis um-  
bris haereticorum, adeo  
ut nuper coacti simus  
effodere carbones e vis-  
ceribus terra.*

For burning the Souls  
of Hereticks, so that  
lately we were forced to  
dig Coals out of the  
Bowels of the Earth.

*Al. Quid ? An non  
possunt istæ umbræ pu-  
niri minore sumpiu ?*

What ? Cannot these  
Souls be punished at less  
Charge.

*Ch. Sic risum est  
Rhadamantho.*

So it seemed good to  
Rhadamanthus.

*Al. Ubi Mercatus  
eris triremum, un e  
reiniges parabuntur ?*

When you have bought  
a Galley, whence will  
ow is be got ? Ch.

Ch. *Mixæ partes sunt teneræ clavum; umbræ remigent, si velint trajicere.*

Al. *At sunt que non didicerunt agere remum.*

Ch. *Nullus est eximius apud me. Et Monarchæ remigant, et Cardinales remigant, quisque suam vicem, non minus quam tenues plebeii, sive didicerint sive non didicerint.*

Al. *Fac tu mereero tiremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam latum nuncium orco; sed heus, heue, Charon.*

Ch. *Quid est?*

Al. *Fac matures redditum, ne turba obruat te mox.*

Ch. *Imo offendes jam plus quam ducenta millia in ripa, præter illas que natant in palude: Tamen properabo quantum licebit: Dic illicis me adfuturum mox.*

N 2

*My Part is to hold the Helm; let the Souls row, if they will pass over.*

*But there are some which have not learnt to manage an Oar.*

*None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners; whether they have learnt, or have not learnt,*

*See you purchase a Gally cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but so ho, so ho, Charon.*

*What is the Matter?*

*See you hasten your Return, lest the Crowd should overwhelm you by and by.*

*Nay you will find already more than two hundred Thousand upon the Bank, besides those which are swimming in the Lake. Yet I will hasten as much as possible: Tell them that I will be with them presently.*

OIU-



## OPULENTIA SORDIDA.

A. Unde es tam exsiccus, quasi pastus sis rore cum cicadis. Vide:is mihi nihil aliud quam Syphar hominis.

B. Apud inferos umbra saturantur mala et prorro, at ego vixi decem meses ubi ne id quidem contigit.

A. Ubinam queso te, num abreptus in navem galcatam.

B. Nequaquam, sed Synodii.

A. Periclitatus es bulimia in tam opulenta urbe?

B. Maxime.

A. Quid in causa? An deerat pecunia?

From whence are you so void of Juice, as if you had been fed with Dew with the Grass-hoppers. You seem to me nothing else than the Skin of a Man.

In Hell Ghoſts are fed with Mallows and Onions, but I have lived ten Months, where not ſo much as that fell to my ſhare.

Where I pray you, were you carried aboard a Galley?

B. No, but at Synodium.

Were you in Danger by Famine in ſo rich a City?

Yes.

What was the Reason? Was Money wanting?

# OPULENTIA SORDIDA. 143

B. Nec pecunia nec  
amici.

Neither Money nor  
Friends.

A. Quid erat mali-  
gitur?

What was the Misfor-  
tune then?

B. Mihi res erat cum  
Hospite Antronio.

I had to do with my  
Landlord Antroni.

A. Cum illo opulento?

With that rich Man?

B. Sed sordidissimo.

But very sordid.

A. Narras simile  
Monstri.

You tell me a Thing  
like a Prodigy.

B. Minime. Sic di-  
vites fiunt, qui emer-  
gunt e summa inopia.

No. So rich Men are, that  
rise from extreme Poverty.

A. Quid ita libuit  
commorari tot menses  
apud tales hospites?

Why had you such a Mind  
to stay so many Months  
with such an Host?

B. Erat quod alli-  
garet, et sic animus  
erat tunc.

There was something  
that obliged me, and so my  
Mind was then.

A. Sed dic obsecro,  
quo apparatu vivit  
ille?

But tell me I pray you,  
upon what Provision does  
he live?

B. Dicam, quando-  
quidem commemora-  
tio aetorum laborum  
solet esse jucunda.

I will tell you, seeing  
the Relation of past  
Troubles uses to be plea-  
sant.

## 144 OPULENTIA SORDIDA.

A. *Futura est mihi certe.*

It will be so to me certainly.

B. *Illud incommodum accessit a celo, cum agerem illic. Boreas spirabat toto tres menses, nisi quod illic nescio quo modo nunquam persererat ultra octauum diem.*

That Inconvenience came from Heaven, when I lived there. The North wind blew whole three Months, but that there I know not how it never continues beyond the eighth Day.

A. *Qu modo igitur spibus abat toto tres menses?*

How then did it blow whole three Months.

P. *Sub eum diem mutabat stationem ruit ex constituto, sed post octo horas migravit in priorem locum.*

About that Day it changed its Station as it were on purpose; but after eight Hours it shifted into its former Place.

A *Ibi opus erat luculento foco tenui corpusculo.*

There was need of a bright Fire for a thin Body.

P. *Erat satis ignis, si suppetisset copia lignorum. Sed ne nos fieri Anthonius faceret quid impendii uero, evestebat ea ices arborum ex rufulis insularibus, neglectus ab aliis, neque fere noctu. Ex his nondum bene uocis ignis fruebatur, non abique fumo*

There was enough of Fire, if there had been plenty of Wood. But lest our Anthonius should be at any charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made not without Smoke,

f.d

sed sine flamma, non  
qui calefaceret, sed  
qui præstaret, ne posset  
dici vere esse nullum  
ignem ibi. Unicus  
autem ignis durabat  
totum diem, adeo tem-  
peratum erat incent-  
dium.

A. Erat durum hy-  
bernare illuc.

B. Imo erat multo  
durius æstivare.

H. Quic sic?

B. Quoniam ea do-  
mus habebat tantum  
pullicum et cimicum,  
ut nec lieuerit esse qui-  
etum interdiu, necca-  
pere somnum noctu.

A. Miseras divitias!

B. Præsertim in hoc  
genere pecoris.

A. Oportet fæmi-  
nas esse ignavas illuc.

B. Latitant, nec ver-  
santur inter viros: Ita  
sit ut illuc fænixæ sint  
nihil aliud quam fe-  
mine. Et ea mini-

but without Flame, not that  
would warm, but that would  
effect, that it could not  
be said truly that there  
was no Fire there. And  
one Fire lasted the whole  
Day, so moderate was the  
Burning.

It was hard to Winter  
there.

Nay it was much har-  
der to Summer.

How so?

Because that House had  
so many Fleas and Gnats,  
that it was neither pos-  
sible to be quiet by  
Day, nor take Rest by  
Night.

Miserable Riches!

Especially in this Kind  
of Cattle.

The Women must be  
idle there.

They ly hid, nor do  
they converse amongst the  
Men: so it comes to pass that  
there Women are nothing  
else but Women; and those  
ster.

## 146 OPULENTIA SORDIDA.

steria desint viris, que  
solent suppeditari ab  
eo sexu.

A. Sed non pigebat  
*Antronium* tractati-  
onis?

B. Nihil erat dul-  
ice illi educato in hu-  
jusmodi sordibus præ-  
ter lucrum: Habita-  
vit ubi viris potius quam  
domi, negotiabatur in  
omni re: Scis autem  
eam urbem esse mer-  
curiale pre ceteris.  
Ille nobilis pictor exi-  
stimator deplorandum,  
si dies abiisset absque  
linea. Antronius de-  
plorabat longe magis,  
si dies præteriisset ab-  
sque lucro; quod si  
quando evenisset, que-  
rebat Mercurium domi.

A. Quid faciebat?

B. Habebat Cister-  
nam in ædibus, ex  
more ejus civitatis;  
Illi hauriebat ali-  
quot fistulas aquæ, et  
infundebat in vina-  
ria vasa. Heic erat  
certum lucrum.

Services are wanting to the  
Men, that use to be suppli-  
ed by that Sex.

But was not *Antronius*  
weary of the Treatment?

Nothing was pleasant  
to him brought up in such  
Nastiness but Gain: He  
lived any where rather  
than at Home; he traded  
in every Thing. And  
you know that City is bu-  
sied in Trade above o-  
thers. That noble Pain-  
ter thought it a Thing to  
be lamented, if a Day  
passed without a stroke,  
*Antronius* lamented it  
much more, if a Day  
passed without Gain, which  
if at any Time it happen-  
ed, he sought Gain at Home.

What did he do?

He had a Cistern in his  
House, according to the  
Custom of that City. There  
he drew some Buckets of  
Water, and poured them  
into the Wine Vessels.  
Here was certain Gain.

A. For-

## OPULENTIA SORDIDA. 147

A. Fortasse *vinum erat* *equo vehementius.*

Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat *vinum* nisi corruptum, quo emeret minoris, ne quid ex eo periret, subinde miscet *fæces* d-c m annorum, volvens ac revolvens omnia, quo videretur mustum: Neque enim ille passus fuisset *ulam* micam fecis periire.

Nay it was more than dead drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper, lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale *vinum* gignit calculos vesicæ.

But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant *Medici*; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque illa horrebat fœnam domum.

They were not Doctors; for there was no Year in that House so happy, but one, and another died of the Stone. Nor did he dread a mournful House.

A. Non.

No?

C. Colligebat etiam vectigal a mortuis; nec aspernabatur lucellum quamvis exiguum.

He collected also tribute of the Dead; nor did he despise Gain, tho' never so small.

A. Dicis furtum;

You speak of Theft.

148 OPULENTIA SORDIDA.

B. Negotiatores no-  
cent lucrum.

Tradesmen call it  
Gain.

A. Quid interea bi-  
bebant Antronius?

What in the mean time  
drunk Antronius.

B. Idem nectar  
ferme.

The same Nectar com-  
monly.

A. Non sensit ma-  
lum?

Did he perceive no  
Harm.

B. Erat durus, qui  
posset esse vel fænum,  
et, ut dixi, fuerat edu-  
catus a teneris annis in  
talibus deliciis. Ex-  
stimator nihil certius  
hoc lucro.

He was hard, who could  
eat even Hay, and, as I  
said, he had been brought  
up from his tender Years  
in such Dainties. He look-  
ed upon nothing more cer-  
tain than this Gain.

A. Quid ita?

Why so?

B. Si suppites uxo-  
rem, filios, filiam, ge-  
nerum, operas, et fa-  
mulas, alebat domi  
triginta tria corpora;  
jam quo dilutius vi-  
num erat, hoc parcus  
bibeatur, et serius ex-  
hauriebatur. Hic sub-  
ducito mihi, quam  
non penitendam sum-  
mam litula aqua addi-  
ta in singulos dies con-  
ficiat in annum.

If you reckon his Wife,  
Sons, Daughter, Son-in-  
Law, Work Folks, and  
Maids, he maintain'd at  
Home thirty three Bodies,  
now by how much the  
weaker the Wine was, by  
so much the more sparing-  
ly it was drunk, and the  
latter it was drawn of.  
Here reckon for me, what  
a considerable Sum a  
Bucket of Water added  
for every Day would  
make in a Year.

A. O fordes!

O Sneakingness!

## OPULENTIA SORDIDA. 149

B. Atqui non minus  
compendii redibat ex  
pane.

But no less Profit arose  
from the Bread.

A. Quo pacto?

B. Emebat vitiatum  
triticum, quod alias  
noluissest emere: Heic  
præsens lucrum sta-  
tim: quod emebat mi-  
noris. Cæterum medi-  
cabatur vitio arte.

How?

He bought spoil'd Wheat  
which another would not  
buy: Here was present  
Gain immediately, be-  
cause he bought it chea-  
per. But he cured the  
Fault by Art.

A. Qua tandem.

B. Est genus argillæ  
non dissimile frumento,  
quo videmus equos de-  
lectari, dum et arro-  
dunt parietes, et bibunt  
libentius ex lacunis  
turbidis ea argilla.  
*Admisoebat tertiam*  
partem ejus terræ.

What pray?

There is a Sort of Clay  
not unlike Meal, with  
which we see Horses are  
pleased, whilst they both  
gnaw Walls, and drink  
more willingly out of  
Ditches muddled with  
that Clay. He mix'd a  
third Part of that Earth.

A. Est istuc medicari?

B. Certe vitium tri-  
tici minus sentiebatur.  
An putas hoc lucrum  
quaque aspernandum?  
Adde jam aliud stra-  
tagena; Subigebat pa-  
nem doni, nec id cre-  
brius, etiam estate,  
quam bis in mense.

Is that curing?

Certainly the Fault of  
the Wheat was less per-  
ceived. Do you think  
this Gain also to be des-  
pised? Add now another  
Stratagem: He made his  
Bread at home, and that  
not oftner, even in Sum-  
mer, than twice in  
Month. A.

150 OPULENTIA SORDIDA.

A. Istuc est apponere lapides, non panes.

That is to serve up Stones, not Loaves.

B. Aut si quid est duriu lapide. Sed remedium erat paratum huic malo quoque.

Or if any Thing be harder than a Stone. But a Remedy was provided for this Evil too.

A. Quodnam.

What?

B. Macerabant fragmenta panis vino immersa Cyathis.

They soaked Pieces of Bread in Wine being dipped in the Glasses.

A. Labra habebant similes lactucas. Sed ferabant opere talen tractationem?

Lips had like Lettices. But did the Work Folks bear with such Treatment?

B. Primum narrabo apparatum primatum eius familie, quo divines facilius quomodo Operae tractentur.

First I will tell you the Provision of the principal Persons of his Family, that you may guess the more easily how the Work Folks are treated.

A. Cupio audire.

I desire to hear.

B. Erat nulla Mentinio illic de jentaculo prandium differebatur fere in primam horam a meridiis.

There was no mention there of Breakfast. Dinner was put off commonly till the first Hour after Noon.

A. Quamobrem?

What for?

B. Antonius pater familiæ expectabat;

Antonius the Master of the Family was waited

Ce-

## OPULENTIA SORDIDA. 151

Cenabatur interdum for. We supped sometimes ad decimam Horam. at the tenth Hour.

A. At tu solebas esse impatientior inedia. But you used to be more impatient under fasting.

B. Eoque subinde clamabam ad Orthrogonum generum Antonii (nam agebamus in eodem conclavi) heus Orthrogone, non existatur hodie apud Synodos? Respondit com mode Antonium ad futurum brevi. Cum viderem nihil apparari, et Stomachus latraret; Heus, i: quam, Orthrogone, erit per undum Famine Hodie? Excusabat Horam, aut aliquid simile. Cum non ferrem latratum stomachi, interpellabam occupatum rnis. Quid futurum est? Inquam, eritne moriendum Famine? Ubi jam Orthrogonus consumpisset omnem tergiversationem, abiit ad famulos, jussitque mensam adornari. Tandem cum nec Antonius rediret, nec quiquam appareret, Orthrogonus victus meis

And therefore now and then I cried out to Orthrogonus Son in-Law of Antonius, (for we were in the same Room) soho Orthrogonus, do they not sup to Day amongst the Synodians? He answered softly, that Antonius would come presently. When I saw nothing got ready and my Stomach bark ed; So ho, I say, Orthrogonus, must we perish with Famine to Day? He aliedged in Excuse the Hou, or some like Th ng. When I could not bear the barking of my Stomach, I interrupted him being busy again. What will become of us? say I, must we die of Hunger? When now Orthrogonus had spent all his Excuses, he went to the Servants, and ordered the Table to be spread. At length when neither Antonius return d, nor any Thing was got ready, Orthrogonus being prevailed upon by my Reproaches,

252 OPULENTIA SORDIDA.

*conviciis, descendebat  
ad uxorem, socrum,  
ac liberos, clamitans,  
ut appararent Cænam.*

A. *Nunc saltēm ex-  
pecto Cænam.*

B. *Ne propera : tan-  
dem claudus famulus  
prodibat prefectus ei  
negotio, non admo-  
dum dissimilis Vulca-  
no; infertit mensam  
lintero. Ea prima spes  
cæna. Tandem post  
longam vociferatio-  
nem, vitreæ phiale  
afferuntur cum aqua  
limpida sane.*

A. *Altera spes Cænae.*

B. *Ne propera, in-  
quam, iursus post atro-  
ces clamores, phiala  
plena istius fæculenti  
nectaris adferuntur.*

A. *O bene factum!*

B. *Sed sine pane.  
Nihil periculi adhuc.  
Nemo famelicus bibit  
tale vinum tubens :  
Clamatum est iterum  
usque ad ravim. Tum  
demum ille panis ap-*

went down to his Wife,  
Mother in Law, and Chil-  
dren, crying out that they  
should make ready Supper.

Now however I expect  
the Supper.

Be not hasty: At length  
a lame Servant came out  
appointed for that Business,  
not very unlike Vulcan; he  
covers the Table with a  
Cloth. That was the first  
Hope of Supper. At last  
after long shouting, glass  
Vials are brought, with  
Water clear indeed.

Another Hope of Supper

Do not hasten, I say, a-  
gain after fierce Glamours,  
a Vial full of that dreggy  
Nectar is brought.

O well done !

But without Bread. No-  
thing of danger yet. No  
hungry Body drinks such  
Wine willingly: I shouted  
again even to Hoarseness.  
Then at last that Bread is  
ponitur

## OPULENTIA SORDIDA. 133

ponitur, quem ursus vix set on, which a Bear could  
frangeret dentibus. scare break with his Teeth.

A. Certe jam con-  
sultum est vite.

However now provision  
is made for Life.

A. Sub multam Noc-  
tem tandem Antroni-  
us venit fere hoc inaus-  
picatissimo proemio,  
ut diceret stomachum  
sibi dolere.

Late at Night at last  
Antronus comes com-  
monly with this most  
unlucky Preface, that he  
said his Stomach was out  
of Order.

Quid mali auspicii  
hic?

What ill Luck was  
here?

B. Quia tunc erat  
nihil quod ederetur.

Because then there was  
nothing to eat.

A. Dolebat rever-  
ra?

Was it out of Order  
indeed?

Adeo ut solus de-  
voraturus fuerit tres  
capos, si quis dedisset  
gratis.

So much that he alone  
would have eaten three Cap-  
pons, if any one would  
have given them for no-  
thing.

A. Expecto convi-  
vium.

I wait for the Feast.

B. Primum patina  
cum fabacea farina  
apponebatur illi, quod  
genus opsonii vendi-  
tur illic tenuibus.  
Aiebat Ieuri hoc re-  
medio adversus omne  
genus morbi.

First a Dish with Bedn  
Meal was served up for  
him, which kind of Vituals  
is sold there to the Poor.  
He said he used this Rema-  
dy against every kind of  
Disease.

O 2

A. Quot

154 OPULENTIA SORDIDA.

Quot conviva era.  
tis?

B. Interdum octo  
aut novem. In er quos  
erat ille doctus Ver-  
pius, quem arbitror  
non ignotum tibi, et  
major natu filius.

A. Quid apponeba-  
tur illis?

P. An non satis est  
frigi hominibus, quod  
Melchisedech obtulit  
Arahæ victori quin-  
que regum?

A. Nihil opsonii  
igitur?

B. Erat nonnihil.

A. Quodnam?

B. Memini nos fu-  
sse novem convivas  
numero in mensa, cum  
numerarem non nisi  
septem foliola lactuca  
innarantia acetu, sed  
absque oleo.

A. Devorat ille  
igitur suas fabas solus?

How many Guests were  
you?

Sometimes eight or nine.  
Amongst whom was that  
learned Man Verpius,  
whom I think is not un-  
known to you; and his  
elder Son.

What was served up  
to them?

Is not that enough for  
moderate Men, which Mel-  
chisedec offered to Abraham  
the Conqueror of five  
Kings?

Nothing of other Victu-  
als then?

There was something.

What?

I remember we were  
nine Guests in Number at  
Table, when I counted but  
seven little Leaves of Let-  
uce swimming in Vinegar,  
but without Oil.

Did he devour then his  
Beans by himself?

B. Eme-

## OPULENTIA SORDIDA. 155

B Emerat vix semi-  
ebolo, nec tamen veta-  
bat, si quis assidens  
proxine vellet gustare;  
sed videbatur incivile  
eripere suum cibum  
languido.

He had bought them  
for scarce a Farthing, nor  
yet did he forbid it, if  
any one sitting next him  
had a Mind to taste; but  
it seemed uncivil to take  
his *Vitals* from the sick  
Man.

A. Secabantur fo-  
lia, quemadmodum pro-  
verbium meminit de  
cumino?

Were the Leaves cut,  
as Proverb makes mention  
of Cumin?

B. Non; sed lactu-  
cis absumptis a primis  
ribus, reliqui immer-  
gebant panem aceto.

No; but the Lettices  
being eat up by the chief  
Persons, the rest dipt  
their Bread in the Vinegar.

A. Quid autem  
post septem Folia?

But what after the se-  
ven Leaves?

B. Quid nisi Casus  
clausula conviviorum?

What but Cheese the  
Conclusion of Feasts?

A. Hiccine erat  
perpetuus apparatus?

Was this his perpetual  
Provision?

B. Propemodium;  
nisi quod interdum, si  
expertus fuisset Mer-  
curium propitium, eo  
die erat paulo pro-  
fusior.

Almost; but that some-  
times, if he had found Mer-  
cury favourable, that Day  
he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres re-  
gentes uvas emi uno

He ordered three fresh  
Bunches of Grapes to be

136 OPULENTIA SORDIDA.

*Mummilio ero. Ea  
ges exhibitarabat totam  
Familiam.*

bought with one little  
Piece of Money of Brass.  
That Thing rejoiced the  
whole Family.

A. Quidni?

Why not?

B. Id *innotaret eo  
tempore, cum est summa  
vilitas uvarum ibi.*

That only at that time,  
when there is a very great  
Cheapness of Grapes there.

A. Proin profunde  
*bat nihil extra autum-  
num?*

Wherfore did he spend  
nothing out of Autumn?

B. Profundebat.  
*Sunt illic naviculato-  
res, qui hauriunt  
quoddam minutum  
genus concharum, po-  
tissimum e latrinis.  
Hi significant certo  
clamore quid habeant  
venale. Interdum ju-  
bebat emi ab his dimi-  
dio nummuli, quem  
illi appellant Bagathinum. Tum vero  
dixisset esse nuptias in  
ea familia. Nam erat  
opus igni, licet perco-  
quantur celestine.  
Atque haec quidem  
post casuum loco bel-  
lariorum.*

He did spend. There  
are there Boatmen, who  
take a certain little sort  
of Shell fish, chiefly out of  
the Sewers. These give  
Notice by a certain Cry  
what they have to sell.  
Sometimes he ordered some  
to be bought of them for  
Half a Piece of Money,  
which they call Bagathinus.  
But then you would  
have said that there was  
a Wedding in that Family.  
For there was need of a  
Fire, altho' they be boilded very  
quickly. And these were  
indeed after the Cheese  
instead of Sweatmeats.

A. Bella bellaria  
*amhercole; sed nihil*

Pretty Sweatmeat in-  
deed. But was no Flesh  
carnium

## OPULENTIA SORDIDA. 357

carnium apponeba- serv'd up ever, or  
tur unquam, aut pis- Fish ?  
num.

B. Tandem vixus  
meis clamoribus ce-  
pit esse Splendidior.  
Quoties autem sole-  
bat videri Lucullus,  
hi ferme erant mis-  
sus.

A. Istuc vero lu-  
bens audiero.

B. Primo loco jus-  
culum dabatur, quod  
illi, nescio ob quam  
causam, appellant  
ministrum.

A. Lautum opinor.

B. Conditum his  
aromatibus. Cacabus  
admoveatur igni plenus  
aqua, conjiciunt in e-  
am aliquot fragmenta  
casei bubuliani, qui jam  
olim induruit in fax-  
um. Nam opus est  
bona securi ad defrin-  
gendum aliquid.  
Cum ea fragmenta ca-  
perint solni tempore a-  
que, inficiunt eam,  
ne possit dici mera a-

At last being overcome  
with my Clamours he began  
to be more splendid. But  
as often as he had a Mind  
to seem a Lucullus, these  
commonly were his Dishes.

That indeed I would  
willingly hear.

In the first place a  
Broth was given us, which  
they, I know not for what  
Cause, call Ministra.

Dainty I suppose.

Seasoned with these Spi-  
ces. A Kettle is set upon  
the Fire full of Water,  
they throw into it some  
Pieces of Cheese made of  
Cow's Milk, which long  
before was grown as hard  
as a Stone; for there is  
need of a good Ax to  
break any Thing off.  
When those Fragments  
begin to be dissolved by the  
Warmth of the Water,  
they give it a Taste, that  
is cannot be called meer  
qua.

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qua. Preparant sfo- Water. They prepare the  
machum hoc jusculo. Stomach with this Broth.

A. Dignum suibus. Fit for Swine.

B. Dein paulum Then a little Flesh of  
casnium de ventre ve- Tripe of an old Cow is  
teris vaccæ apponitur, served up, but boiled fif-  
sedielium ante quin- teen Days before.  
decim dies.

A. Fætet igitur. It stinks then.

B. Maxime, sed re- Yes, but a Remedy is  
medium adhibetur. applied.

A. Quodnam? What?

B. Dicam, sed ve- I will tell you, but I fear  
perne imiteris. lest you should imitate it.

A. Scilicet. Yet.

B. Miscent ovum They mix an Egg with  
calefactæ aquæ eo warm Water; with that  
jure perfundunt car- Sauce they Sprinkle the  
nem; ita oculi fal- Flesh; so the Eyes are  
luntur magis quam deceived more than the  
mares. Nam factor e- Nostrils. For the Stink  
rumpit per omnia. Si breaks through all. If  
dies requirit esum the Day requires the Eat-  
piscium, interdum tres ing of Fish, sometimes  
auratae apponuntur, nec three Gilthead are served  
be magnæ, cum sint up, nor these great ones,  
septem aut octo con- when there are seven or  
yvae.

They mix an Egg with  
warm Water; with that  
Sauce they Sprinkle the  
Flesh; so the Eyes are  
deceived more than the  
Nostrils. For the Stink  
breaks through all. If  
the Day requires the Eat-  
ing of Fish, sometimes  
three Gilthead are served  
up, nor these great ones,  
when there are seven or  
eight Guests.

A. Nihil præterea? Nothing besides.

No.

## OPULENTIA SORDIDA. 159

B. Nihil nisi ille  
saxeus Caseus.

Nothing but that stony  
Cheese.

A. Narras mihi  
novum Lucullum :  
sed qui potuit tam  
exilis apparatus suf-  
ficere tot convivis,  
presertim refectis nul-  
lo jentaculo ?

You tell me of a new  
Lucullus : But how could  
such slender Provision suf-  
fice so many Guests, espe-  
cially refreshed with no  
Breakfast ?

B. Imo ne sis in-  
sciens, socrus, nurus,  
minor natus filius, fa-  
mula et aliquot par-  
vuli alebantur ex re-  
liquiis ejus convivii.

Nay that you may not  
be ignorant, a Mother-in-  
Law, a Daughter in-Law,  
the younger Son, a Maid,  
and some little ones were  
fed out of the Remains of  
that Meal.

A. Tu quidem aux-  
isti meam admiratio-  
neum, non ademisi.

You indeed have en-  
creas'd m, Admiration,  
not taken it away.

B. Vix possum de-  
scribere istuc tibi, nisi  
prius depinxero or-  
dinem convivii.

I can hardly describe  
that to you, unless first I  
paint the Order of the  
Feast.

A. Pinge igitur.

Paint it then.

B. Antronius obti-  
nebat primum locum,  
nisi quod ego sedebam  
dexter illi, velut ex-  
traordinarius. E re-  
gione Antronii Or-  
thogonus, Verpius af-  
sidebat Orthogone.  
Strategus Natione

Antronius had the first  
Place, but that I sat upon  
his Right-hand, as an ex-  
traordinary Person. O-  
ver against Antronius Or-  
thogonus ; Verpius sat by  
Orthogonus. Strategus by  
Nation a Greek by Ver-  
Gra-

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Gratus Verpio Natu-  
major filius asside-  
nat sinister An-  
tronio. Si quis con-  
viva accessit, lotus  
cabatur pro dignitate.  
Primum erat mini-  
mum periculi vel dis-  
eriminis de jure; nisi  
quod fragmenta casei  
bubulini natabant in  
discis procerum. Cae-  
terum quoddam val-  
bum siebat ex ferme  
quatuor phialis vi-  
ni aquaque, ut nemo  
posset attingere quod  
erat appositum, pse-  
ter tres, ante quos  
patina stabat; nisi  
quis sustinuerit esse  
impudentissimus, et  
transilire s' pta. Nec  
tamen patina manea-  
bat diu, sed tollebatur  
mox ut aliquid super-  
asset Familie.

A. Quid igitur e-  
debant reliqui?

B. Deliciabantur suo  
more.

A. Qui?

B. Macerabant illum  
argillaceum panem vi-  
no ratusissime facia.

pius. His eldest Son sat on  
the Left-hand of Antro-  
nius. If any Guest came  
in, a Place was given him  
according to his Worth.  
First there was very little  
of Danger or Hazard as to  
the Broth. But that Pie-  
ces of Cheese made of Cows  
Milk swum in the Dishes  
of the great Folks. But a  
certain Rampart was made  
out of commonly four Vials  
of Wine and Water, that  
no body could touch what  
was served up, besides three,  
before whom the Dish  
stood; unless any one  
would have endured to be  
very impudent, and to leap  
over the Hedge. Nor yet  
did that Dish stay long, but  
was taken away presently,  
that something might be  
left for the Family.

What then did the rest  
eat?

They feasted after their  
Fashion.

How?

They soaked that Clay  
Bread in Wine of very old  
Dregs.

## OPULENTIA SORDIDA. 161

A. Tale convivium  
oportuit esse per breve?

Such a Feast must have  
been very short.

B. Frequenter pro-  
lixius hora.

Often longer than an  
Hour.

A. Qui potuit?

How could it?

B. Sublatis max, ut  
dixi, quæ non carebant  
periculo; caseus ap-  
ponebatur, unde erat  
nullum periculum, ne  
quisquam abraderet  
qnidquam escario cul-  
tello. Illa preclara  
fæx manebat, et suus  
cujusque panis. At-  
que fabula misceban-  
tur tuto inter hac bel-  
laria. Interim Sena-  
tus Fæminarum pran-  
debat.

These Things being  
taken away presently, as  
I said, which did not want  
Danger, the Cheese was set  
on, from whence there was  
no Danger, lest any one  
should scrape any Thing  
with an eating Knife. That  
famous Drags staid, and e-  
very one's Bread. And  
Stories were mixed safely  
amongst these Sweet meats.  
In the mean Time the Par-  
liament of Women dined.

A. Quid Operæ in-  
terim?

What did the Work folks  
in the mean Time.

B. Habebant nihil  
commune nobiscum;  
prandebant ac cæna-  
bant suis horis?

They had nothing com-  
mon with us; they dined  
and supped at their own  
Hours.

A. Verum cujus-  
modi apparatus?

But of what Sort was the  
Provision?

B. Istuc est tuum  
divinare?

That is your Part to  
guess.

A. At

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A. At *Hora vix sufficit Germanis in Jentaculum, tantum dem in Merendam sef. quibora in prandium; due Horæ in Cenam, nisi expleantur af- fatim eleganti vino, bonis carnibus ac pis- cibus, deserunt Patro- num, ac fugiunt in bellum.*

But an Hour hardly suffices the Germans for Breakfast, as much for Drinking, an Hour and a Half for Dinner, two Hours for Supper, and unless they be filled plentifully with fine Wine, good Flesh and Fish, they forsake their Master, and fly into the War.

B. Cuique genti est suus mos. Itali im- pendunt minimum gule, malunt pecuni- am quam Voluptatem? Et sunt sobrii Natura quoque, non solum In- finito.

Every Nation has its own Way. The Italians bestow very little upon the Throat, they had rather have Money than Pleasure; and they are sober by Nature too, not only by Custom.

A. Nunc profecto non miror te rediisse nobis tam exilem, sed demiror te rediisse om- nino vivum, praesertim cum assueriss a tea capis, perdicibus, tur- turibus et phasianis.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive: espe- cially when you were accustomed before to Capons Partridger, Pigeons and Iheasant.

B. Plane perieram, nisi remedium reper- tum fuisset.

I had certainly perish- ed, unless a Remedy had been found out.

A. Res male agi- tur, ubi est opus ut remediis.

The Matter is ill managed, where there is need of so many Remedies.

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B. Effeceram ut quarta pars pulli elixi datur mihi jam languescenti, in singula convivia.

A. Nunc incipies vivere.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cuiusmodi sex non sufficerent uni Polono boni Stomachi in Jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Fecur dabatur filio Orthrogoni infantii. Mulieres autem ebibeabant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me siccior pumice; et insipidor quovis putri ligno. Jus erat nihil nisi mera aqua.

A. Et tamen audio genus avium esse illic copiolissimum, et elegans et vile.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

Now you will begin to live.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach, for Breakfast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and Half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women supp'd of the Broth once and again, new Water being poured on now and then. Wherefore the Leg came to me drier than a Pumice Stone, and more insipid than any rotten Wood. The Broth was nothing but meer Water.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

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B. Est proorsus, sed pecunia est carior illis.

It is indeed, but Money is dearer to them.

A. Dediti satis prenarum, etiam si occidisses Romanum Pontificem, aut si mississ ad sepulchrum divi Petri.

You have suffered Punishment enough, altho' you had killed the Roman Pontif, or if you had pissen against the Sepulchre of St. Peter.

B. Sed audi reliquum fabula. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnis.

But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

### A. Nimirum.

Yes.

B. Itaque emebant cunctaxat duos pullos: die Jovis tingebant se oblitas emere, ne vel apponeren totum pullum eo die, vel aliquid superesset.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left.

A. Næ iste Antronius superat Plautini Euclionem. Sed quo remedio consulebas vita piscariis diebus.

Truly that Antronius out does Plautus's Euclio. But by what Remedy did you provide for Life on Fish Days.

B. Dederam negotium cuidam amico, ut emeret tria ova milii meo are in singu-

I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for los

## OPULENTIA SORDIDA. 165

Ios dies, duo in prandium, unum in cœnam. Sed heic quoque fæminæ pro recentibus care emptis supponebant semiputria. Ut crederem præclare mecum actum, si esset unum ex tribus quod posset edi. Tandem emeram et utrem prioris vini mea pecunia: cæterum mulieres effracta sera, intra paucos dies exsorberunt, Antronicus non admodum irato.

A. Itane nullus erat illic, quem misericordierent tui?

B. Misericordieret? Imo videbar illis quispiam gluto et helluo, qui unus devorarem tantum ciborum. Itaque Orthogonus admonebat me subinde, haberem rationem ejus regionis; et consulem mee incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliasset illic aut mortem, aut aliquem gravissimum morbum.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones dear bought, put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money: but the Women having broken the Lock, in a few Days drank it off, Antronus not being very angry.

Ay, was there none there that pitied you?

Pitied? Nay I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthogonus advised me now and then, to have a Regard to that Country, and take care of my Security: and he mentioned some of our Country-men, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

*Cum* is videret me fulcire corpusculum quibusdam deliciis, quas Pharmacopole venditant illuc ex pineis nucleis, aut peponum melonumque, fractum et assiduis laboribus, et inedia, et jam etiam morbo, subornat medicum amicum mihi ac familiarem, ut persuadeat moderationem victus. Egit hoc mecum diligenter; moxque sensi subornatum, nec respondi tamen. Cum ageret idem mecum accuratius, nec ficeret finem admonendi. Dic mihi, inquam, egregie vir, loqueris istuc serio an joco? Serio inquit. Quid igitur suades ut faciam. Absine a cenis in totum; et adde vino, ut minimum, dimidium aquae. Risi praelarum consilium. Si cupis me extinctum, esset mors huic corpusculo, et raro et exili et subtilissimis spiritibus, abstinere vel semel a cena. Habeo id comperitum toties ipsa re,

which the Apothecaries sell there of Pine-kernels, or of Cucumbers, and Melons, being broke both with continual Fatigues and Fasting, and now also with a Distemper, he procures a Doctor, a Friend to me and Acquaintance, to perswade me to a Moderation of Diet. He treated upon this with me diligently, and presently I perceived he was put upon it, yet I did not answer. When he treated upon the same Thing with me more accurately, and did not make an End of advising me. Tell me say I, excellent Sir, do you say those Things in Earnest or in Jest? In Earnest says he. What then do you advise me to do. Abstain from Suppers altogether; and add to your Wine, at least, half Water. I laught at his famous Advice. If you desire to have me dead, it would be Death to this poor Body both thin and spare and of very subtle Spirits, to abstain but once from Supper. I have found that so often by Experience, that I have no Mind to try again. And what do you think

ut

*ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cena? Et jubes a quam addi tali vino? Quasi non praestaret bibere puram aquam quam faculentani. Nec dubito quin Orthogonus iussit te Inqui hæc. Medicus subrisit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cænis in totum; I cebit gustare ovum, et bibere semel, sic enim ipse vivo. Ovum coquitur in cænam, capio inde dimidium vitelli, do reliquum filio, mox hausto semi-cyatho vini, studeo in multam noctem.*

A. Num Medicus prædicabat isthac vera.

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonerat medicum habitare illuc; libuit videre illius regnum, erat autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthogonus bid you say this. The Dr. smiled and qualified his Advice. I do not say these things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper. I take from thence half of the Yoke: I give the rest to my Son, by and by having drunk half a Gals of Wine, I study till late at Night.

Did the Doctor say those things truly?

Very truly. For I myself walking by chance along the Street was coming from Prayers; and my Companion haue told me that the Doctor lived there; I had a Mind to see his Kingdom: and it was the dies:

dies : Pulsari fore, aperte sunt, ascendi, offendiculum prandientem cum filio, et eodem famulo : apparatus erant duo ora, nihil præterea.

A. Homines oportuit esse exsangnes.

B. Imo ambo erant pulchre habito corpore, vivido ac rubido colore, latis oculis.

A. Est vix credibile.

B. At ego narro compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re lauta. Polyphagia et Polyporia, crede mihi, est res consuetudinis, non naturæ. Si quis assuecat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpit totum bovem eodem die,

A. Immortalem Deum ! Si licet sueris va-

Lord's Day: I knocked at the Door, it was opened : I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.

The Men must have been void of Blood.

Nay both were of a good like Body ; of a lively and a ruddy Colour, with cheerful Eyes.

It is scarce credible.

But I tell you things I know very well. Nor does he alone live after that manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a thing of Custom, not Nature : If any one would use himself by degrees, he would improve to that degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same day.

Immortal God ! if it be possible to maintain Jesus.

*letudinem tam parvo  
victu, quantum im-  
pendiorum peris Ger-  
manis, Anglis, Danis  
et Polonis.*

B. Plurimum haud  
dubio, et quidem non  
sine gravi detrimen-  
tum validitudinis, tum  
ingenii.

A. Sed quid obsta-  
bat quo minus ille vic-  
tus sufficeris tibi?

B. Quia offueram  
diversis, et erat scrum  
jam mutare consue-  
tudinem; quanquam  
exiguitas ciborum non  
tam offendebit me  
quam corruptio. Duo  
ova poterant sufficere,  
si fuissent recens nata:  
cyathus vini erat sa-  
tis, nisi rapida tex-  
daretur pro vino:  
Dimidium panis ali-  
isset, nisi argilla dare-  
tur pro pane.

A. Antronium esse  
adeo sordidum in tan-  
tis opibus!

B. Arbitror ejus  
censum non fuisse in-

one's Health with so little  
Victuals, how much Charge  
is lost by the Germans, En-  
glis, Danes, and Poles.

Very much no doubt,  
and indeed not without  
grievous Prejudice both to  
the Health, and also to a  
Man's Parts.

But what hindered that  
that Diet would not suffice  
you?

Because I had been ac-  
customed to different  
Things, and it was too  
late then to change a Cu-  
stom; altho' the small  
Quantity of the Victuals  
did not so much offend  
me as the Corruption. Two  
Eggs might have sufficed,  
if they had been new laid:  
A Glass of Wine was e-  
nough, but that dead Dregs  
was given me for Wine:  
Half a Loaf would have fed  
me, but that Clay was gi-  
ven me for Bread.

That Antronius should  
be so sordid in so much  
Wealth!

I believe his Estate was  
not less than eighty thou-

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tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

A. Sed num juvenes illi, quibus haec parabantur, utebantur eadem parsimonia?

B. Utebantur, sed domi duntaxat, foris liguriebant, scorstabantur, ludebant alea. Cumque pater gravaretur impendere teruntium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

A. Sic solent periire qua corraduntur sordibus: Verum incolmis et tantis periculis, quo te confers?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii facsum est illuc.

and Duckets. Nor was there any Year, in which the Gain of a thousand Duckets was not added to it, to speak very sparingly.

But whether or no did the young Men, for whom this was provided, use the same Frugality?

They did use it; but at home only, abroad they fared daintily, whored, played at Dice: and whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Duckets in one Night at Dice.

So that rife to be lost, which is scraped together by Covetousness. But now that you are escap'd out of so great Dangers, whither do you betake your self?

To a very old Club of French-Men, to make up what Loss I suffer'd there.

D I L U:



## DILUCULUM.

A. HODIE vo-  
lebam te  
conven-  
tum, sed  
negabaris esse domi.

B. Non mentiti-  
funt omnino. Non  
eram quidem tibi, sed  
eram tum mihi max-  
ime.

A. Quid enigmatis  
est istud?

B. Nosti illud ve-  
tus proverbium. Non  
dormio omnibus. Nec  
jocus Nasicae fugit te,  
cui volenti inviseret  
familiarem Ennium,  
cum ancilla jussu hei-  
ri, negasset esse domi;  
Nasica sensit et disces-  
sit. Ceterum ubi En-  
nius vicissim ingressus  
domum Nasicae, roga-  
ret puerum num esset

O Day I was desirous to have met  
with you, but  
you were denied  
to be at home.

They did not lye alto-  
gether. I was not indeed  
for you, but I was  
then for my self very  
much.

What Riddle is that?

You know that old  
Proverb, I do not sleep  
for all Men: Nor does the  
Jest of Nasica escape you,  
to whom desirous to visit  
his Friend Ennius, when  
the Maid by the Order of  
her Master, denied that he  
was at home; Nasica per-  
ceived it, and departed.  
But when Ennius in his  
Turn entering the House  
of Nasica, asked the Boy  
intus,

*intus, Nasica clama-  
vit de conclave, in-  
quiens non sum do-  
mi. Quumque En-  
nius agnita voce dix-  
isset, impudens, non  
agnosco te loquentem?  
Imo, inquit Nasica,  
tu impudentior, qui  
non habes fidem mi-  
hi, cum ego credide-  
rim tuæ Ancillæ.*

A. Eras fortassis oc-  
cupatioꝝ.

B. Imo suaviter  
otiosus.

A. Rursum torques  
enigmata.

B. Dicam igitur  
explanate. Nec di-  
cam sicum aliud quam  
ficum.

B. Dic.

B. Altum dormie-  
bam.

A. Quid ais? At-  
qui octava hora præ-  
terierat iam, cum sol  
surgat hoc mense ante  
quartam.

whether he was within.  
*Nasica shouted from the  
Parlour, saying I am not  
at Home. And when En-  
nius knowing his Voice  
said, you impudent Fel-  
low, do not I know you  
speaking? Nay, says Na-  
sica, you are more impu-  
dent, who do not give  
Credit to me, whereas I  
trusted your Maid.*

You were perhaps busy.

Nay sweetly idle.

Again you trouble me  
with a Riddle.

I will tell you then  
plainly. Nor will I call  
a Fig any thing else than  
a Fig!

Tell me.

I was fast asleep.

What say you? But  
the eighth Hour had pas-  
sed then, whereas the Sun  
riseth this Month before the  
fourth.

B. Libe-

B. Liberum est soli  
per me quidem surge-  
re vel media nocte,  
modo liceat mihi dor-  
mire usque ad satis-  
tatem.

It is free for the Sun for  
me indeed to rise even at  
Mid-night, so that it be  
allowed me to sleep to sa-  
tisfaction.

A. Verum utrum  
istuc accidit casu, an  
est Consuetudo?

But whether did that  
happen by chance, or is it  
a Custom?

B. consuetudo pror-  
fus.

Custom entirely.

A. Atqui consuetu-  
do rei non bonæ est  
peccata.

But the Custom of a  
Thing not good is very  
bad.

B. Imo nullus som-  
nus est suavior quam  
post solem exortum.

Nay no Sleep is pleasant-  
er than after the Sun is  
risen.

B. Qua hora tan-  
dem soles relinquere  
lectum?

What Hour I pray do  
you use to leave your  
Bed?

B. Inter quartam  
et nonam.

Betwixt the fourth and  
the ninth.

B. Spatium satis  
amplum. Reginæ vix  
tot horis comuntur,  
sed unde venisti in ist-  
am consuetudinem.

Time long enough.  
Queens hardly are so ma-  
ny Hours a dressing, but  
how came you into that  
Custom?

B. Quia solemus  
proferre convivia, lu-  
sus, et jocos in mul-  
tam noctem. Pensa-

Because we use to pro-  
long Feasts, Games, and  
Jests till late at Night.  
nus

*amus id dispensii ma-  
tutino somno.*

A. Vix unquam  
vidi hominem perdi-  
tius prodigum te.

B. Videtur mihi par-  
simonia magis quam  
profusio. Interim nec  
abs uno candelas, nec  
detero vestes.

A. Præpostera fru-  
galitas quidem serva-  
re vitrum ut perdas  
gemmas. Ille Philoso-  
phus aliter sapuit, qui  
rogatus quid esset pre-  
ciosissimum, respondit  
tempus. Porro cum  
constet diluculum esse  
optimam partem totius  
diei, tu gaudes per-  
dere quod est precio-  
sissimum in precio-  
sissima re.

B. An hoc perit,  
quod datur corpusculo.

A. Imo detrahitur  
corpusculo, quod tum  
juavissime afficitur,  
maximeque vegeta-  
tur, cum reficitur tem-  
pestivo moderatoque  
somno, et corroboratur  
nauina vigilia.

We make up that Loss by  
Morning Sleep.

I scarce ever saw a  
Man more perniciously  
prodigal than you.

It seems to me Fruga-  
lity rather than Prodig-  
ality. In the mean time I  
neither consume Candles,  
nor wear Cloaths.

Preposterous Frugality  
indeed to save Glass that  
you may loose Jewels.  
That Philosopher was o-  
therwise minded, who be-  
ing asked what was the  
most precious thing, answer-  
ed Time. Moreover since  
it is agreed that the Morn-  
ing is the best Part of the  
whole Day, you love to loose  
what is the most precious in  
the most precious thing.

Is that lost, which is  
given to the Body.

Nay it is taken from the  
Body, which then is most  
sweetly affected, and most  
of all recruited, when it is  
refreshed with seasonable  
and moderate Sleep, and  
is strengthened with Mor-  
ning Watching. B. Sed

B. Sed est dulce But it is pleasant to  
dormire. Sleep.

A. Quid potest esse What can be pleasant to  
dulce sentienti nihil? one that perceives nothing.

B. Hoc ipsum est This very Thing is plea-  
dulce sentire nihil mo-  
lestiae. sant to perceive nothing  
of Trouble.

A. Atqui sunt feli-  
ciores isto nomine, qui  
dormiunt in sepulchris.  
Nam nonnunquam in-  
somnia sunt molestia  
dormienti. But they are more hap-  
py in that Respect, who  
sleep in their Graves ;  
for sometimes Dreams are  
troublousome to a Man  
asleep.

B. Aiunt corpus fa-  
ginari maxime eo  
somno. They say that the Body  
is fattened most of all with  
that Sleep.

A. Ista est sagina That is the fattening  
glirium non hominum. of Dormise not of Men.  
Animalia que parantur Animals that are pre-  
epulis recte saginan-  
tur. Quorsum attinet homini accersere  
obesitatem, nisi ut in-  
cedat onus gravioare  
farcina? Dic mihi,  
si haberet famulum,  
utrum malles obesum,  
an vegetum, et hab-  
lem ad omnia munia?

B. Atqui non sum But I am not a Servant.  
famulus.

A. Sat est mihi,  
quod malles mini-  
strum aptum officiis  
quam bene saginatum.

It is enough for me  
that you had rather have  
a Servant fit for Service,  
than well fattened.

B. Plane mallem.

A. At Plato dixit  
*animum hominis esse*  
*hominem, corpus esse*  
*nihil aliud quam do-*  
*micilium aut instru-*  
*mentum. Tu certe*  
*fateberis, opinor, ani-*  
*mum esse principalem*  
*portionem hominis,*  
*corpus ministrum a-*  
*nimi.*

Indeed I had rather.

But Plato said that the  
Soul of a Man is the Man,  
that the Body is nothing else  
than a House or Instru-  
ment. You however will  
confess, I suppose, that the  
Soul is the principal Part of  
Man, the Body the Servant  
o. the Mind ?

B. Esto si vis.

Let it be so if you will.

A. Cum tibi nolles  
ministrum tardum ab-  
domine, sed malles  
agilem et alacrem, cur  
paras ignavum et o-  
besum ministrum a-  
nimo.

Since you would not have  
a Servant heavy with a  
great Belly, but had rather  
have one nimble and brisk,  
why do you provide a lazy  
and fat Servant for the  
Mind?

B. Vincor veris.

I am overcome with  
Truth.

A. Jam accipe ali-  
ud dispendium. Ut ani-  
mus longe prestat cor-  
pori, ita fateris opes  
animi longe præcelle-  
re bona Corporis.

Now hear another Loss.  
As the Mind far excells the  
Body, so you confess that  
the Riches of the Mind far  
excell the good things of  
the Body.

B. Dicis

B. Dicis probabi-  
le. You say what is like-

ly.

A. Sed inter bona  
animi, sapientia te-  
net primas.

But amongst the good  
things of the Mind, Wis-  
dom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei  
est utilior ad paran-  
dam hanc, quam di-  
luculum, cum sol ex-  
briens novus adfert vi-  
gorem et alacritatem  
omnibus, discutitque  
nebulas consuetas ex-  
halari e ventriculo  
qua solent obnubilare  
domicilium Mentis.

No Part of the Day is  
more useful for the getting  
of this, than the Morning,  
when the Sun rising fresh  
brings Vigour and Brit-  
ness to all things, and dissi-  
pates the Fumes that use  
to be exhaled out of the  
Stomach, which are wont  
to cloud the Habitation of  
the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa  
mihi quantum erudi-  
tionis possis parare ti-  
bi illis quatuor horis,  
quas perdis intempesti-  
yo somno.

Now reckon up for me  
how much Learning you  
might get to your self in  
those four Hours, which  
you loose in unseasonable  
Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum  
plus effici in studiis, u-  
na Hora matutina,  
quam tribus pomeri-  
dianis, idque nullo  
detrimento corporis.

I have experienced that  
more is done in one's Stud-  
ies, in one Hour in the  
Morning, than in three in  
the Afternoon, and that  
with no Damage to the  
Body.

B. Audivi.

A. Deinde reputa illud ; si conferas in summam ja&tusam singularum dierum, quantum cumulus sit futurus.

B. Ingens profecto.

A. Qui profuxdit gemmas et aurum temere, habetur prodigus, et accipit tutorem; qui perdit haec bona tanto preiosiora, nonne est multo turpius prodigus.

B. Sic apparet, si perpendamus rem recte ratione.

A. Jam expende illum quod Plato scripsit, nihil esse pulchritus, nihil amabilius sapientia, quæ si posset cerni corporeis oculi, excitaret incredibilis amores sui.

B. Atqui illa non potest cerni.

A. Fator, corporeis oculis, verum cernitur oculis animi,

I have heard so.

Then consider that; if you cast up into a sum the Loss of every Day, how great a Mass it will be.

A huge one truly.

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian; he that throws away these good things so much more precious, is not he much more scandalously prodigal.

So it appears, if we examine the Matter by right Reason.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which if it could be seen with bodily Eyes, would raise incredible Love of it self.

But that cannot be seen.

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind,

*que*

*que est potior pars hominis, et ubi est incredibilis amor, ibi operat ad sit summa voluptas, quoties animus congregitur cum tali amica.*

B. Narras verisimile.

A. Ito nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

B. Verum interim nocturni lusus pereunt.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exoriens sol revocat cum omne genus animantium, tum præcipue hominem ad munitione. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expurgiscantur cum sole, quadam etiam salutent eum nondum apparentem, sed adven-

which is the better Part of Man; and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

You say what is likely.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

But in the mean time  
Nightly Sports are lost.

He looses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than, when all animals awake with the Sun, some also salute him not yet appearing, but coming with singing; when the Elephant auoies the rising Sun, that tantem

tantem cantus ; cum  
elephantus adoret ori-  
entem solem, hominem  
stertere diu post exor-  
sum solis ? Quoties  
ill? aureus splendor  
illustrat tuum cubicu-  
lum, nonne vi'citur  
exprobrare dormienti,  
stulte, quid gaudes per-  
dere optimam partem  
vite tue ? Non luceo  
in hoc ut dormiatis ab-  
diti, sed ut invigile-  
tis honestissimis re-  
bus. Nemo accedit  
lucernam, ut dormiat,  
sed ut agat aliqui  
operis : Et nihil ali-  
ud quam st'ris ad  
hanc lucernam pul-  
cherrimam omnium ?

A. Declamas belle.

B. Non belle, sed  
vere. Age non dubito  
quin audiveris fre-  
quenter illud Hesio-  
deum, parsimonia est  
sera in fundo.

A. Frequentissime  
nim vinum est opti-  
mum in medio dolie.

B. Atqui prima pars  
in vita nim.rum ado-  
lescentia est optima.

Man should snore a long  
time after the Rising of the  
Sun ? As often as that  
Golden Splendor enlightens  
your Bed-Chamber, does it  
not seem to upbraid you  
sleeping, thou Fool, why  
doest thou love to lose the  
best Part of thy Life ? I do  
not shine for this, that you  
may sleep in private, but  
that you may mind the  
most honourable things.  
No Body lights a Candle  
that he may sleep, but that  
he may do some Work :  
And doest thou nothing  
else but snore by this Can-  
dle, the finest of all ?

You declaim prettily.

Not prettily, but truly  
Well I doubt not but you  
have heard frequently that  
of Hesiod, sparing is too  
late in the Bottom.

Very frequently, for  
Wine is the best in the  
middle of the Cask.

But the first Part in Life  
to wit Youth, is the best.

A. Pro-

A. Profecto sic est.

Truly so it is.

B. At diluculum est  
hoc diei, quod adoles-  
centia vite. An  
non faciunt igitur  
stulte, qui perdunt a-  
dolescentiamnugis,ma-  
ritinas horas somno?

But the Morning is that  
to the Day, which Youth  
is to Life. Do not they  
do therefore foolishly, who  
loose their Youth in Trifles,  
their Morning Hours in  
Sleep?

A. Sic apparet.

So it appears.

B. An est ulla pos-  
sessio, que sit confe-  
renda cum vita ho-  
minis?

Is there any Possession,  
that is to be compared with  
the Life of Man?

A. Ne universa ga-  
za quidem Persarum.

Not all the Treasure in-  
deed of the Persians.

B. An non odiſſes  
hominem vehementer,  
qui posset ac vellet  
decūtare vitam tibi  
malis artibus ad ali-  
quot annos?

Would you not hate  
the Man very much, who  
could and would shorten  
your Life for you by evil  
Arts for some Years?

A. Ipſe mallem e-  
ripere vitam illi.

I had rather take his  
Life from him.

B. Verum arbitror  
pejores et nocentio-  
res, qui volentes red-  
dunt vitam breviorēm  
ſibi.

But I think them worse  
and more mischievous,  
who voluntarily make Life  
shorter to themselves.

A. Fateor si qui ta-  
les reperiuntur.

I confess, if any such  
are found.

B. Repe-

182 DILUCULUM.

B Reperiuntur? Imo omnes similes tui faciunt id.

Found? Nay all like you do that.

A. Bona Verba.

B. Optima. Reputa sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigiliam, et hominem vivere hoc pluribus horis, quo majorem partem temporis impenderit studiis. Somnus enim est quadam mors. Unde et singitur venire ab inferis, et dicitur Germanus mortis ab Homero. Itaque quos somnus occupat, nec censentur inter vivos, nec inter mortuos, sed tamen potius inter mortuos.

Good Words;

Very good. Think this with your Mind, does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies. For Sleep is a Sort of Death. From whence also it is pretended to come from Hell, and is call'd the Brother German of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the dead, but yet rather amongst the Dead.

A. Ita videtur omni-

So it seems indeed.

B. Nunc subdueo rationem mihi, quantum portionem vitae resecant sibi, qui singulis diebus perdunt tres aut quatuor horas somno.

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day loose three or four Hours in Sleep.

A. Video

A. Video immensam summam.

I see an immense sum,

B. Nonne haberes Alcumistam pro deo, qui posset adjicere decem annos summæ vite, et revocare prævectiorem ætatem ad vigorem adolescentiæ?

Would not you reckon the Alchymist for a God, that could add ten Years to the Sum of your Life, and call back advanced Age to the Vigour of Youth?

A. Quid ni habemus?

Why should I not reckon him so?

B. Sed potes praestare hoc tam divinum beneficium tibi.

But you may do this so divine a Benefit to yourself.

A. Qui sic?

How so?

B. Quia mane est adolescentia diei, juvenus fervet usque ad meridem. Mox virilis ætas, cui succedit vespera pro senecta; occasus excipit vesperram, velut mors diei. Parsimonia autem est magnum vectigal, sed nusquam majus quam hec. An non igitur adjunxit sibi ingens lucrum, qui desuit perdere magnam partem vite, eamque optimam.

Because the Morning is the Youth of the Day, Youth keeps warm till Noon. By and by the manly Age, after which comes the Evening for old Age, Sun set succeeds the Evening, as the Death of the Day. And Frugality is a great Revenue, but nowhere greater than here. Has not he therefore procured to himself a huge Gain, who has ceased to loose a great Part of his Life, and that the best.

A. Prædicas vera.

You say true,

B. Pro.

B. Proinde eorum querimonia videtur admodum impudens, qui accusant naturam, quod finierit vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parte. Nec est mediocris profectus, si quis gerat queque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum erucare spiritus ab officina stomachi, per agentes officium concoctionis ad superiora, multo minus a cena. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organia mentis sunt tranquilla et serena, dum particula divine auro spirat, ut ait ille, ac sapit suam originem, et rapitur ad honesta.

Wherefore their Complaint seems very impudent, who accuse Nature, for having bounded the Life of Man within so narrow a Compass, when they of their own Accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every Thing in its Time. After Dinner we are scarce half Men, when the Body loadened with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Office of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the cheerful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breaths, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

A. Tu

A. Tu concionaris  
quidem eleganter.

You preach indeed  
finely.

B. Faber ærarius ob  
vile lucellum surgit  
ante lucem, et amor  
sapientiae non potest  
expergefacere nos, ut  
audiamus saltem solem  
evocantem ad inaffi-  
mabile lucrum. Medici-  
fere non dant pharma-  
cum nisi diluculo, illi  
norunt aureas horas,  
ut subveniant Corpori,  
nos non novimus eas ut  
locupletemus et sane-  
mus animum? Quod si  
haec habent leve pon-  
dus apud te, audi  
quid illa cœlestis sapi-  
entia apud Solomo-  
nem loquatur. Qui  
vigilaverint ad me,  
inquit, mane invenient  
me. In mysticis psal-  
mis, quanta commen-  
datio matutini tem-  
pis? Mane Propheta  
extollit miserecordiam  
domini, mane ejus  
vox auditur, mane  
ejus deprecatio præve-  
nit Dominum. Et apud  
Lucam Evangelistam  
populus expetens sani-  
tatem et doctrinam a  
domino, confluuit ad il-

A Brazier for poor  
Gain rises before Light,  
and the Love of Wisdom  
cannot awake us, that we  
may hear at least the Sun  
calling us up to inestimable  
Gain. Doctors common-  
ly give not Phyfick but  
in the Morning; they  
know the golden Hours,  
to relieve the Body, do not  
we know them to enrich  
and cure the Mind? But  
if these things have little  
Weight with you, hear  
what that heavenly Wis-  
dom with Solomon says.  
They that watch for me,  
says she, in the Morning  
shall find me. In the my-  
stical Psalms how great is  
the Commendation of the  
Morning Time? In the  
Morning the Prophet ex-  
tols the Mercy of the  
Lord, in the Morning his  
Voice is heard, in the  
Morning his Prayer pre-  
vents the Lord. And in  
Luke the Evangelist, the  
People desiring Health and  
Instruction from the Lord,  
flocks in to him in the  
Morning. Why do you sigh?

Ium mane. Quid sus-  
piras ?

A. Vix teneo la-  
crymas, cum subit  
quantam jacturam vi-  
ta fecerim.

B. Est supervacane-  
um discruciar ob ea,  
que non possunt revo-  
cari, sed tamen pos-  
sunt sarciri posteriori-  
bus curis. Incumbe  
huc igitur potius quam  
facias jacturam futuri  
temporis quoque ina-  
ni deploratione pre-  
teriorum:

A. Mones bene, sed  
diutina consuetudo  
jam fecit me sui juris.

B. Phy ! Clavus  
fcllitur clavo, consue-  
tudo vincitur consue-  
tudine.

A. At durum est  
relinquere ea quibus  
diu affueveris.

A. Initio quidem,  
sed diversa consuetu-  
do primum lenit eam  
mo estiam, mox ver-

I scarce refrain from  
Tears, when I think how  
great a Waſte of Life I  
have made.

It is needless to be tor-  
mented for those things,  
which cannot be recalled,  
but yet may be cured by  
future Care. Apply your  
ſelf to this therefore, ra-  
ther than make a Waſte  
of the Time to come too by  
a vain lamenting of what  
is past.

You advise well, but  
long Custom has now  
brought me under its Do-  
minion.

Puh ! a Nail is driven  
out by a Nail, Custom is o-  
vercome by Custom.

But it is hard to leave  
those things to which you  
have been long used.

At the beginning in-  
deed, but a different Custom  
firſt mitigates that Trou-  
ble, by and by turns it in-  
tit

*tit in summam voluptatem, ut non oporteat te penitere brevis molestie.*

*to the greatest Pleasure, that you ought not to be concerned for a short Trouble.*

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si eges septuagenarius, non retraherem te a solitis, nunc rite egressus es decimum septimum annum, opinor. Quid autem est, quod ista etas non possit vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce pass'd the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio fati, post paucos dies, et gratulaberis serio tibi, et ages mihi grates, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to your self, and give me Thanks, who advised you to it.





## COLLOQUIUM SENILE.

Eusebius, Pampirus, Polygamus Glycion.

Eu. Quas novas a-  
ves video  
hic? nisi animus fal-  
lis me, aut oculi pro-  
spiciunt parum, video  
tres veteres conger-  
rones meos confiden-  
tes, Pampirum, Poly-  
gamum et Glycionem.

Pa. Quid tibi vis  
cum vitreis oculis fas-  
cinator? Congredere  
propius Eusebi.

Po. Salve Eusebi  
magnum exoptate.

Gly. Sit bene tibi  
optime vir.

Eu. Una salute sal-  
vete omnes. Quis Deus  
aut *cæsus* felicior deo  
conjunxit nos? Nam

What new Birds do I  
see here? Unless  
my Mind deceives me, or  
my Eyes discern but little,  
I see three old Compan-  
ions of mine sitting toge-  
ther, Pampirus, Polyga-  
mus and Glycion.

What do you mean  
with your Glafs Eyes, you  
Wizzard? Come nearer  
Eusebius.

God save you Eusebius  
much long'd for.

May it be well with you  
very good Sir!

In one Salutation God  
save you all. What God  
or Chance more lucky than  
a God has join'd us? For

## COLLOQUIUM SENILE. 189

*nemo nostrum vidit  
azium jam quadraginta  
annis, opinor. Mer-  
carius non potuisset  
contrahere nos in unum  
melius suo caduceo.*

*none of us has seen another  
now this forty Years, I  
think. Mercury could not  
have brought us together  
better with his Rod.*

Q. Quid agitis hic?

What are you doing here?

Pa. Sedemus.

We are sitting.

Eu. Video, sed qua-  
de causa?

I see, but for what  
Cause?

Po. Operimur cur-  
rum, qui devebas nos  
Antwerpian.

We are waiting for a  
Coach, that should carry us  
to Antwerp.

Eu. Ad mercatum?

To the Mart?

Po. Scilicet; sed spec-  
tatores magis quam  
negociatores.

Yes; But Spectators  
more than Traders.

Eu. Et nobis est iter  
eodem. Verum quid  
obstat, quo minus  
eatris?

And we are travelling to  
the same Place. But what  
binders that you do not  
go?

Po. Nondum con-  
venit cum aurigis.

We are not yet agreed  
with the Coachmen.

Eu. Difficile genus  
hominum: sed vis-  
ne ut imponamus  
illis?

A hard kind of Men.  
But are you willing that  
we should impose upon  
them?

Po. Liberet si lice-  
ret.

It would please me if  
it could be.

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Eu. Simulemus nos  
velle abire simul pe-  
dibus.

Let us pretend that we  
will go together on Foot.

Po. Credant citius can-  
cros volaturos, quam  
nos tam grandes con-  
fecturos hoc iter pe-  
dibus.

They would believe  
sooner that Crabs would  
fly, than that we so El-  
derly should dispatch this  
Journey on Foot.

Gl. Vultis rectum  
ac verum consilium?

Would you have right  
and true Advice,

P. Maxime.

Yes.

Gl. Illi potant, quo  
diatius faciunt id, hoc  
plus periculi exit, necu-  
bi dejiciant nos in  
lutum.

They are drinking, the  
longer they do that, so  
much the more Danger  
will there be, lest some  
where they throw us into  
the Dist.

Po. Oportet venias  
admodum diluculo, si  
velis aurigam sobrium.

You must come very  
early, if you would have a  
Coachman sober.

Gl. Quo perve-  
niamus maturius Ant-  
werpam, stipulemur  
currum nobis qua-  
tuor solis. censeo  
tantillum pecunie con-  
teinnendam. Hoc dam-  
num pensabitur mul-  
tis commoditatibus?  
sedebimus commodius,  
ac transfigemus hoc iter  
suavissime mutuis fa-  
bulis.

That we may come the  
sooner to Antwerp, let us  
hire a Coach for us four a-  
alone. I think that so lit-  
tle Money is to be dispi-  
sed. This Loss will be  
made up by many Conve-  
niences. We shall sit more  
conveniently, and shall pass  
this Journey most sweetly  
in mutual Stories.

Po. Gly.

# COLLOQUIUM SENILE. 191

Po. Glycion *sua*,      Glycion advises right,  
det recte.

Gl. Transegi. *Con-*  
*scendamus. Vah! nunc*  
*libet rivere, postea-*  
*quam contigit mihi*  
*videre sodales olim ca-*  
*rissimos, ex tanto in-*  
*tervallo.*

Eu. Ac *Videor* mihi  
repubescere.

Po. Quot annos  
supputatis, *ex quo con-*  
*viximus Lutetie.*

Eu. Arbitror non  
piuciores quadragin-  
et duobus.

Po. Tum videbamur  
omnes *æquales.*

Eu. Ita eramus fer-  
me, aut si erat quid  
discriminis, erat pergu-  
fillum.

Pa. At nunc quanta  
inequalitas? Nam  
Glycion habet nihil se-  
nii, et Polygamus  
queat videri *hujus*  
*ævus.*

E. Profecto sic resha-  
bet. Quid *æ in causa,*

I have bargain'd. Let  
us go in. Oh! Now I have  
a Mind to live, after it has  
happened to me to set Com-  
panions formerly very  
dear, after so long an  
Interval.

And I seem to my self  
to grow young again.

How many Years do  
you count it, since we  
lived together at Paris?

I think nofewer than  
forty two.

Then we seemed all of  
an Age.

So we were almost, or  
if there was any thing of  
Difference, it was very  
little.

But now how great is  
the Inequality? For Glycion  
has nothing of old Age, and  
Polygamus might seem his  
Grand-Father.

Truly so the thing is.  
What thing is the Occasion,

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Po. Quid? Aut hic  
cessavit ac restitit in  
cursu, aut ille ante-  
vertit.

Eu. Ohe! anni non  
cessant, quantumvis  
homines cessent.

Po. Die bona fide,  
Glycion, quot annos  
lumeras?

Gly. Plures quam  
ducator.

Po. Quot tandem?

Gl. Sexaginta sex.

Po. Sed quibus ar-  
tibus remoratus es  
senectutem? nam ne-  
que canities, neque  
rugosa cutis adeest. o-  
culi vident, series  
dentium utrinque ni-  
tet: Color est vividus,  
corpus succulentum.

Gl. Dicam meas  
artes, modo tu narres  
nobis vicissim tuas.  
artes, quibus accele-  
rasti senectutem.

Po. Recipio me fac-  
turum. Dic igitur,

What? Either he has  
loitered and stopp'd in the  
Race, or the other has out-  
run him.

Oh! Years do not loi-  
ter, how much sooner Men  
may loiter.

Tell me in good Faith  
Glycion, how many Years  
do you reckon?

More than Ducats.

How many at last?

Sixty six.

But by what Arts have  
you kept off old Age, for  
neither Hoariness, nor a  
wrinkled Skin is yet come  
upon you. The Eyes are  
brisk, the Row of Teeth on  
each Side is neat, the Colour  
is Lively, and the Body full  
of Blood.

I will tell my Arts, so be  
you tell us again your  
Arts, by which you have  
haftened on old Age.

I undertake that I will  
do it. Tell us then, whi-  
quo

## COLLOQUIUM SENILE. 193

quo contulisti te re-  
lata Lutetia?

ther did you betake your  
self after you left Paris?

Gly. Recta in pa-  
triam. Commoratus  
illic fere annum, cœpi  
discere de eligendo ge-  
nere vitæ. Quam  
rem ego credo habere  
non leve momentum  
ad felicitatem. Cir-  
cumspiciebam quid  
succederet cuiquam  
quid secus.

Directly into my Country:  
Having staid there almost  
a Year, I began to consider  
about choosing a Way of  
Life. Which Thing I be-  
lieve to have no small mo-  
ment towards Happiness:  
I considered what suc-  
ceeded with any one, what  
did otherwise.

Po. Miror fuisse  
tibi tantum mentis,  
cum nihil fuerit nu-  
gacius te Lutetia.

I wonder you had so  
much Sense, whereas no-  
thing was more trifling  
than you at Paris.

Gl. Tum etas fe-  
rebat: Et tamen o-  
bone, non gessi omnem  
rem hic meo Marte.

Then my Age allow'd  
it; and yet good Sir, I  
did not manage the whole  
Affair here by my own  
Conduct.

Po. Mirabar.

I wondered.

Gl. Priusquam ag-  
grederer quidquam,  
adii quendam e civi-  
bus, grandem natu-  
ræ prudentissimum longo  
usu rerum, et proba-  
tissimum testimonio to-  
tius civitatis, ac meo  
judicis felicissimum  
etiam.

Before I attempted any  
Thing, I went to one of  
the Citizens, elderly, very  
wise by long Experience  
in Affairs, and very well  
approved of by the Testimo-  
ny of the whole City,  
and in my Judgment very  
happy too.

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Eti. Sapiebas.

You were wise.

Gl. Usus hujus con-  
filio duxi uxorem.

Using his Advice I mar-  
ried a Wife.

Po. Pulchre deta-  
tam?

With a good Fortune?

Cl. Mediocri dote:  
Ha res cessit mihi  
plane ex animi sen-  
tentia.

With a moderate For-  
tune: That Thing fell  
out to me truly according  
to my Heart's Desire.

Po. Quot annos na-  
tus eras tum?

How many Years old  
were you then?

Gl. Feme viginti  
duo:

Almost twenty two.

Po. O felicem te!

O Happy you!

Gl. Non debeo to-  
rum hoc fortune, ne  
quid erres.

I do not owe all this  
to Fortune, do not mi-  
stake.

Po. Qui sic?

How so?

Gl. Dicam, alii di-  
ligunt priusquam de-  
ligant, ego delegi ju-  
dicio, priusquam dili-  
gerem. Et tamen duxi  
hanc magis ad posteri-  
tatem, quam ad voluptu-  
tatem: Vixi cum ea  
suavissime non plures  
octo annos.

I will tell you, others  
love before they choose,  
I chose judiciously, before  
I loved, and yet I married  
her more for Issue than for  
Pleasure. I lived with  
her most pleasantly no  
more than eight Years.

Po. Rm

# COLLOQUIUM SENILE. 195

Po. Reliquit or-  
bum?

Did she leave you Child-  
less?

Gl. Imo duo filii,  
totidemque filiae su-  
persunt.

Nay two Sons, and as  
many Daughters survive-  
her.

Po. Vivisne pri-  
vatus, an fungeris  
magistratu?

Do you live a private  
Person, or do you bear any  
Office?

Gl. Est mihi pub-  
licum munus. Major-  
ra poterant contingere,  
verum delegi hoc  
mihi, quod haberet  
tantum dignitatis, ut  
vindicaret me a con-  
temptu, ceterum mini-  
me obnoxium molestis  
negotiis. Ita nec est  
quod quisquam obji-  
ciat me vivere mihi.  
Et est unde dem o-  
peram amicis quoque  
nonnunquam: conten-  
tus hoc ambii nihil  
magis: verum gesti  
magistratum sic ut  
dignitas accreverit il-  
li ex me. Ego duco  
hoc pulchrius quam  
sumere mutuo digni-  
tatem ex splendore  
muneris.

I have a publick Office.  
Greater Places might have  
fallen to me, but I chose this  
for my self, because it had  
so much of Honour, that it  
would secure me from Con-  
tempt, but not at all liable  
to troublesome Busines. So  
there is no Reason that  
any one should object that  
I live for my self. And  
I have it in my Power to  
be serviceable to my Friends  
too sometimes: content with  
this I sought no more:  
but I bore my Office, so  
that dignity accrued to it  
from me. I reckon this  
handsomer than to borrow  
Dignity from the Splendour  
of an Office.

Eu. Nihil verius.

Nothing more true.

Gl. Sic

## 196 COLLOQUIUM SENILE.

Gl. Sic consenus inter meos gives carus omnibus.

Thus I grew old amongst my Citizens dear to all.

Ea. Istuc est difficultimum, cum dictum sit non abs re, eum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no Body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tutæ. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressus met nullis negotiis, sed præcipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid simultatis ortum fuerit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione? abstineo

Envy uses to attend upon extraordinary Happiness: A Mean is safe. And this was my constant Care, not to procure to my self any Advantage by the Disadvantages of others. I thrust my self into no Business, but especially kept my self from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to my self upon that account. And if any Difference arise on any Hand, I either soften it by clearing my self, or quash it by Kindnesses, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather

sem-

## COLLOQUIUM SENILE. 197

semper a contentione ;  
quæ si inciderit, ma-  
lo facere jacturam rei  
quam amicitia. In  
cæteris ago quendam  
Mitigationem, arrideo  
omnibus : saluto et  
resaluto benigniter  
repugno nullius animo.  
Damno institutum aut  
factum nullius: prefe-  
ro me nemini: quod  
velim taceri, credo ne-  
mini ? non scrutor  
aliorum arcana, et si  
forte nori quid, nun-  
quam effutio. Aut  
taceo de his qui non  
sunt præsentes, aut  
loquor amice ac civi-  
liter. Magna pars si-  
multatum inter homi-  
nes nascitur ex intem-  
perantia lingue. Nec  
excito nec alo alienas  
simultates. Sed ubi  
cunque oportunitas da-  
tur, aut extinguo, aut  
mitigo. His rationi-  
bus hæcenus vitavi in-  
vidiam, et alii bene-  
volentiam mecum ci-  
vium.

Fa. Non sensisti  
celibatum gravem ?

suffer the Loss of Money  
than Friendship. In other  
things I act a Mitio, I  
smile upon all Men; I sa-  
lute and resalute kindly.  
I oppose no Man's Inclina-  
tions. I condemn the Usage  
or Action of no Man, I  
prefer my self before no Bo-  
dy: What I would have  
concealed I trust to no  
Body: I examine not into  
other Mens Secrets, and if  
by chance I know any  
Thing, I never blab it. I  
either hold my Tongue of  
those who are not present,  
or speak friendly and civil-  
ly. A great Part of the  
Quarrels amongst Men a-  
rises from the Intempe-  
rance of the Tongue. I  
neither excite nor promote  
other Men's Quarrels. But  
wheresoever an Opportuni-  
ty is given, I either put an  
End to them, or lessen them.  
By these Means hitherto I  
have avoided Envy, and  
preserved the Good Will of  
my Citizens

Did you not find a  
single Life troublesome?

Gl. Nihil

## 198 COLLOQUIUM SENILE.

Gl. Nihil unquam accidit mihi quidem acerbius in vita morte uxoris, ac optassem vehementer, illam consenescere una mecum, et frui communibus, liberis; sed quando visum est aliter superis, judicari sic expedire magis utriusque; neq; putavi causam cur discruciare me inani luctu, praesertim cum is nihil prodesset defuncte.

Nothing ever happened to me indeed more bitter in all my Life, than the Death of my Wife: And I could have wished mightily that she might have grown old together with me, and enjoy'd our common Children; but since it seemed otherwise to God, I judged it so to be better for both: neither did I think there was any Cause why I should torment my self with vain Mourning; especially since that would do no good to the deceased.

Po. Nunquamne incessit libido repetendi matrimonii, praesertim cum istud cessisset feliciter?

Had you never a desire to marry again; especially since it fell out luckily.

Gl. Incessit libido sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had a Desire; but I had married a Wife for the Sake of Children; I did not marry again for the Sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates celibatus ha-

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has, bear

beat. Quidam decerpunt ex omni re, si quid incommodi ineft: Qualis ille Crates videtur fuisse, cujus titlo fertur Epigramma colligens mala vita. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis decerpens undequaque, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic ut oderim vel expertam nihil vehementer. Ita sit ut si quid boni contingat, non esserar aut infolescam, si quid decedat non admodum crucier.

Po. Næ tu es Philosophus sapientior Thalete ipso, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortali- um fert multa hujusmodi, ejicio ex animo protinus, sive si ira ex offensa, sive quid aliud factum indigne.

Some take out of every thing, if any Inconveniency is in it: Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born. Metrodorus pleases me more, gathering from all Sides, if any good be in a Thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any good happen to me, I am not elated or insolent, if any Thing is lost I am not much troubled.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

If any Thing of Trouble arises in my Mind, as the Life of Mortals produces a great many Things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offence, or any Thing else done unworthily.

## 200 COLLOQUIUM SENILE.

Po. At sunt quædam injurias quæ moveant stomachum vel placidissimo: Et tales sunt frequenter offendæ famulorum.

But there are some Injuries which would raise Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. Patior nihil residere in animo: Si queam mederi, medeor, si minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? patior ut ratio impetrat hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.

I suffer nothing to settle in my Mind: If I can cure it I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Eu. Nihil mirum si tu non senescis, qui sis tali animo.

No wonder if you do not grow old, who are of such a Mind.

Gl. Atque adeo ne geticeam quid apud amicos, cari cum primis, ne committerem quid flagitiis, quod posset esse probro vel mihi vel meis liberis; nam nihil est irquietius animo conscientia sibi male. Quod si quid culpare sit ad-

And accordingly that I may not conceal any Thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to it self of any Thing that is bad. But if any missum

## COLLOQUIUM SENILE. 201

missum, non eo cubitum, priusquam reconciliato me Deo. Convenire bene cum Deo est fons vere tranquilitatis: Nam qui vivunt sic homines non possunt nocere his magnopere.

Eu. Num quando metus mortis cruciat te?

Gl. Nihilo magis quam dies nativitatis macerat: Scio moriendum. Ista solicitude fortassis adimat mihi aliquot dies vite, certe posset adjicere nihil. Itaque committo hanc totam curam Deo. Ipse curio nihil aliud quam ut vivam bene suaviterque.

Pa. At ego senescerem tedium, si degerem tot annos in eadem urbe, etiam si continet vivere Romæ.

Gl. Mutatio loci quidem habet nonnihil voluptatis, vero ut peregrinationes

Fault be committed, I do not go to Bed, before I reconcile my self to God. To agree well with God is the Fountain of true Tranquility. For they who live so, Men cannot hurt them much.

Whether at any time does the Fear of Death torment you?

No more than the Day of my Birth troubles me. I know I must die: That Trouble perhaps would take away from me some Days of my Life, however it could add nothing. Wherefore I commit this whole Care to God. I mind nothing else but that I may live well and pleasantly.

But I should grow old with weariness, if I should live so many Years in the same City, although it should happen to me to live at Rome.

The change of Place indeed has something of Pleasure; but as travelling into foreign Countries

## 202 COLLOQUIUM SENILE.

Jonginque addunt prudential fortasse, ita habent plurimum periculorum. Videor inibi obire totum orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si voritarem viginti annos, ad exemplum Ulysses, per omneis terras mariaque. Habeo præliolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redes novus hospes in urbem: Nec saluto ac salutor aliter quam si renavigasset ex infulis nuper inventis.

Ex. Non adjuvas raterudinem pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potionem. Si quid lasitudinis oboritur, pro pello malum moderatione rictus, aut rusticatione.

gives prudence perhaps, so has it very much Danger. I seem to my self to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sail'd back from the Islands lately found out.

Do not you support your Health by Physick.

I have nothing to do with the Doctors. I have neither opened a Vein at any time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu,

# COLLOQUIUM SENILE. 203

Eu. Nihilne tibi  
cum studiis?

Have you nothing to  
do with Studies.

Gl. Est; nam in  
his est præcipua ob-  
lectatio vitæ. Verum  
oblecto, non macero  
me his. Siquidem stu-  
deo vel ad volupta-  
tem, vel ad utilitatem  
vitæ, non autem ad  
ostentationem. A cibo  
aut pastore literatis fa-  
bulis, aut adhibeo lec-  
torem. Nec unquam  
incumbo libris ultra  
horam. Tum surgo,  
et arrepta testudine  
vel cantico obambu-  
lans paulisper in cu-  
biculo, vel repeto  
mecum quod legerim,  
et si congerro est in  
promptu, refero; mox  
redeo ad libitum.

Eu. Dic bona fide,  
sentis nulla inconmoda  
senectutis, que fe-  
runtur esse plurima?

Gl. Somnus est ali-  
quanto deterior, nec  
est memoria perinde  
tenax, nisi infixeo  
aliquid. Liberavime  
am fidem, exposui va-  
bis meas magicas ar-

I have; for in these is  
the chief *Diversion* of my  
Life. But I divert, not  
torment my self with  
them. For I study either  
for Pleasure, or for the  
Convenience of Life, and  
not for *Ostentation*. After  
Meat I am either cheared  
with learned Stories, or I  
employ a Reader. Nor do  
I ever mind my Books a-  
bove an Hour. Then I  
rise, and taking up my Fid-  
dle, I either play whilst I  
walk a little in my Cham-  
ber, or I run over with  
my self what I have read,  
and if a Companion be  
at Hand, I relate it to  
him; by and by I return  
to my Book.

Tell me in good Truth  
do you perceive no Inconve-  
niences of old Age, which are  
reported to be very many.

My Sleep is something  
worse, nor is my Memory  
so tenacious, unless I fix  
any thing in it. I have  
discharged my Credit, I  
have related to you my  
magical Arts, whereby I

204 COLLOQUIUM SENILE.

ses, quibus alio meam  
juventutem. Nunc re-  
ferat Polygamus pari-  
pde, unde collegere-  
tantum senii.

keep up my Youth. Now  
let Polygamus relate with  
the like Faithfulness, how  
he contracted so much old  
Age.

Po. Evidetn cetero  
labo nihil tam fidos  
fodales.

Truly I will conceal no-  
thing from so faithful  
Companions.

Eu. Narrabis etiam  
taciturnis,

You will tell it too to  
those that will hold their  
Tongues.

Po. Cum agerem  
Luteiae ipsi nostis  
quam non abhoruerim  
ab Epicuro.

When I lived at Paris,  
you your selves knew how  
far I was from disliking  
Epicurus.

Eu. Sane meminimus,  
sed arbitrabamur te  
relictorum istos mores  
una cum adolescentia  
Luteiae.

Indeed we do remember,  
but we thought that you  
would leave those Manners  
together with your Youth  
at Paris.

Po. Ex multis quas  
adamarum illic, ab-  
duxi unam mecum  
domum, eamque gra-  
vidam.

Of many which I had  
loved these, I carried one  
with me home, and her  
with Child.

Eu. In paternas  
ades?

Into your Father's  
House?

Po. Recta? sed  
mentitus eam esse  
conjugem cuiusdam a-  
mici mei, qui ventu-  
rus esset mox.

Directly, but pretend-  
ing that she was the Wife  
of a certain Friend of  
mine, who would come  
by and by. En.

## COLLOQUIUM SENILE. 205

Eu. Creditit Pater  
id?

Po. Imo olfecit  
rem intra quatridu-  
um. Mox fuere sava-  
jurgia. Nec tamen  
temperabam interim  
ab conviviis, ab alea,  
ceterisque malis arti-  
bus. Quid multis?  
Cum pater non faceret  
finem objurgandi, ne-  
gans se velle alere  
tales gallinas domi,  
ac subinde minitans  
abdicationem, verti-  
solum, et demigravi  
alio cum mea gallina.  
Ea genuit mihi ali-  
quot pullos.

Gl. Unde res sup-  
petebat?

Po. Mater dabant  
nennihil fortim, ac  
præterea plus satis  
æris alieni conflatum  
est.

Eu. Repeti**bantur**  
tam fatui, ut crede-  
rent tibi?

Po. Sunt qui cre-  
dant nullis libentius.

Did your Father be-  
lieve it?

Nay he smelt out the  
Matter within four Days.  
Presently there was cruel  
Scolding. Nor yet did I  
abstain in the mean time  
from Feasts, from Dice,  
and other bad Arts. What  
needs many Words? When  
my Father would not make  
an End of scolding, deny-  
ing that he would keep  
such Hens at home, and  
now and then threatening  
to discard me; I ran aw-  
ay, and removed to another  
Place with my Hen.  
She brought me some  
Chickens.

Where had you Mo-  
ney?

My Mother gave me  
something by Stealth, and  
besides more than enough  
of Debt was contracted.

Were there any found  
so foolish as to trust  
you?

There are those who  
trust none more willingly.

Pa.

206 COLLOQUIUM SENILE:

Po. Quid tandem.

What at last?

Po. Tandem cum pater serio pararet abdicationem, amici intercesserunt, et compunctione, hoc bellum his legibus, ut duocrem uxorem nostram, et repudiarem Gallam.

At last when my Father in earnest was preparing to disinherit me, Friends interceded and made up this Difference upon these Terms, that I should marry a Woman of our own Country, and divorce my French-Woman.

Eu. Erae uxor?

Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus presentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencounter of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa?

How could you then part from her?

Po. Post recessum est esse meæ Gallæ maritum Gallum, unde subduxerat fe pri dem.

Afterwards it was known that my French-woman had a Husband a Frenchman, from whom she had withdrawn her self long before.

Eu. Habes ergo Uxorem nunc?

Have you therefore a Wife now?

Po. Non nisi hanc octavam.

But this Eighth.

Eu. Octavam! Non dicitur es Polygamus

An Eighth! You were not called Polygamus with fine

## COLLOQUIUM SENILE. 207

sine augurio. For-  
tasse omnes decesserunt  
steriles.

out Augury: Perhaps they  
all died barren.

Po. Imo nulla non  
relquit aliquot catu-  
los domi mee.

Nay every one left some  
young Ones in my House.

Lu. Ego malim tot  
gallinas, quæ ponerent  
ova mibi domi. Non  
tadet polygamia?

I had rather have as ma-  
ny Hens, that might lay  
Eggs for me at Home. Are  
you not weary of marrying  
so often.

Po. Adeo trædet ut  
si hæc octava morere-  
tur hodie, ducerem  
nonam perendie. Imo  
hoc male habet me,  
quod non liceat habere  
binas aut ternas, cum  
unus gallus possidat  
tot gallinas.

I am so weary, that if  
this Eighth should die to  
Day, I would marry a  
ninth the next Day after to  
Morrow. Nay this vexes  
me, that it is not lawful to  
have two or three, when  
one Cock has so many Hens.

Eu. Equidem haud  
miror, si parum pin-  
guisti, quodque college-  
ris tantum senii: Nam  
nihil accelerat senec-  
tutem & que quam im-  
modice atque intempe-  
stive compotationes,  
impotentes amores mu-  
lierum, et immoderata  
salacitas. Sed quis  
alit Familiam?

Truly I do not wonder,  
if you are not fat, and  
that you have contracted  
so much of old Age: For  
nothing hastens on old Age  
so much as excessive and  
unseasonable drinking, ex-  
travagant Love of Women,  
and immoderate Wanton-  
ness. But who maintains  
your Family?

Po. Me-

208 COLLOQUIUM SENILE.

Po. Mediocris res  
accessit ex obitu pa-  
rentum, et laboratur  
gnariter manibus.

Eu. Descivisti igi-  
tur a literis,

Po. Plane ab equis,  
quod aiunt, ad asinos;  
ex heptatechno fac-  
tus faber monotechnus.

Eu. Miser!

Po. Nunquam vixi  
eelebs ultra decem dies,  
semperque nova nupta  
expulit veterem luc-  
tum. Habetis summam  
vitæ meæ bona tide.  
Atque utinam Pampi-  
rus narret nobis que-  
que fabulam suæ vitæ,  
qui portat etatem  
belle satis. Nam, ni  
fallor, est grandior  
me duobus aut tribus  
annis.

Pa. Dicam equi-  
dem, si nobis vacat  
audire tale somnium.

Eu. Imo erit vo-  
luptas audire.

A small Estate came to  
me by the Death of my  
Parents, and I Work hard  
with my Hands.

You have deserted there-  
fore from Letters.

Indeed from Horses, as  
they say, to Asses; of a  
Man of seven Arts I am be-  
come a Workman of one Art.

Poor Man!

I never lived a single  
Man above ten D ys, and  
always a new married  
Wife expelled my old Sor-  
row. You have the Sum  
of my Life in good earnest.  
And I wish Pampirus  
would tell us too the Story  
of his Life, who bears  
Age well enough. For,  
unless I am mistaken, he is  
elder than me by two or  
three Years.

I will tell you indeed,  
if you are at Leisure to  
hear such a Dream.

Nay it will be a Plea-  
sure to hear it.

## COLLOQUIUM SENILE. 209

Pa. Ubi rediſſem  
domum, ſtatiſ ſenex  
pater capiſ urgere me,  
ut amplectere aliquod  
genus viæ, unde non  
nihiſ queſtus accede-  
ret rei familiari: Ac  
poſt longam conſulta-  
tionem, neɡotiaſio  
plaſuit.

Po. Miror hoc ge-  
nus viæ arriſſe po-  
tissimum.

Pa. Eram naſtuſ fi-  
tiens cognoscendi no-  
vas reſ, varias regio-  
nes, urbes, linguaſ, ac  
mores hominum. Ne-  
gotiaſio videbatur  
maxime appoſita ad  
id: Ex quibus naſci-  
tur prudentia.

Po. Sed miſera, vi-  
delicet que ſit emen-  
da plerumque magnis  
malis.

Po. Sic eſt. Ita-  
que pater numeravit  
ſatis ampliā fortem,  
ut auſpicarer neɡoti-  
ationem. Simulique  
uxor cum magna dote  
ambiebatur, ſed ea

When I had return'd  
home, immediately my a-  
ged Father began to urge  
me to embrace ſome Way  
of Life, whereby ſomething  
of Increase might accrue  
to our Estate: And after  
long Consultation, Mer-  
chandise pleased me.

I wonder that this kind  
of Life pleased you eſpe-  
cially.

I was by Nature greedy  
of knowing new Things,  
diverſe Countries, Cities,  
Languages, and Manners  
of Men. Merchandise ſeem-  
ed the moſt appoſite to that  
Purpose: From which  
Things arifeth Prudence.

But miſerable, to wit  
what is to be bought for the  
moſt Part with great Evils.

So it is. Wherefore my  
Father gaſte me a good large  
Stock, that I might be-  
gin my Merchandise. And  
at the ſame Time a Wife  
with a great Fortune  
was courted, but of that  
for-

## 210 COLLOQUIUM SENILE.

*forma, quæ poterat  
commendare vel in-  
dotatam.*

*Beauty, which might re-  
commend one even with-  
out a Fortune.*

*Eu. Successit?*

*Did it succeed?*

*Pa. Imo priusquam  
redirem domum, et  
fors et usura periit.*

*Nay before I returned  
Home, both Principal and  
Use was gone.*

*Eu. Naufragio for-  
tasse.*

*By Shipwreck perhaps.*

*Pa. Plane naufra-  
gio, nam impegimus  
in scopulum pericu-  
losum quavis Malea.*

*Plainly by Shipwreck,  
for we struck upon a Rock  
more dangerous than any  
Malea.*

*Eu. In quo mari  
occurrit iste scopu-  
lus? aut quod nomen  
habet?*

*In what Sea occurs  
that Rock? Or what  
Name has it?*

*Pa. Non possum  
dicere mare; sed sco-  
pulus est infamis exi-  
tiis multorum. Lat-  
ine dicitur alea; quo-  
modo ros Græci no-  
minetis nescio.*

*I cannot tell the Sea;  
but the Rock is infamous  
for the Ruin of many. In  
Latin it is called Alea;  
how you Greeks Name it  
I know not.*

*Eu. O te stultum!*

*O you Fool!*

*Pa. Imo pater stu-  
ltior, qui crederet tan-  
tam summam adole-  
scens.*

*Nay my Father was  
more foolish, who trusted  
so great a Sum to a young  
Man.*

*Gi. Quid*

## COLLOQUIUM SENILE. 211

Gl. Quid factum est  
deinde?

Pa. Nihil est fac-  
tum; sed capi cogita-  
re de suspedio.

Gl Erat pater adeo  
implacabilis?

Pa. Interim excidi  
ab uxore miser. Nam  
parentes puella simul  
atque cognoverunt haec  
auspicia, renunciaverunt  
affinitatem; et ama-  
bam perditissime.

Gl. Miseret me tui.  
Sed interim quid con-  
sili tentatum est.

Pa. Id quod solet  
in desperatis rebus. Pa-  
ter abdicabat, res pe-  
rierat, uxor perierat.  
Quid plura? Delibe-  
rabam serio mecum,  
an suspenderem me,  
an conjicerem memet  
aliquo in monaste-  
rium.

Eu. Crudele consi-  
luis. Scio utrum e-  
legeris, mitius genus  
mortis.

What was done then?

Nothing was done, but  
I began to think of Hang-  
ing.

Was your Father so im-  
placable?

In the mean Time I  
was balked of my Wife  
poor Man. For the Pa-  
rents of the Girl, as soon  
as they knew these Omens,  
renounced Affinity with me;  
and I loved most desperately.

I pity you. But in the  
mean Time what Course  
was tried.

That which is usual  
in desperate Cases. My Father  
discarded me, my Sub-  
stance was gone, my Wfe  
was g ne. What needs  
more Words? I delibera-  
ted seriously with my self,  
whether I should hang my  
self, or put my self some-  
where into a Monastery.

A cruel Resolution. I  
know which you chose  
the milder kind of Death.

Pa. Imo

T

212 COLLOQUIUM SENILE.

Pa. Imo quod visum  
est mihi tum crudeli-  
us, a leo rotus disipli-  
cebam mihi.

Gl. Atqui complures  
dejiciunt se eo, ut  
vivant suavius.

Pa. Corraso viati-  
eo, subduxi me furtim  
procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam.  
*Illic* factus sum capo-  
nicus ex horum gene-  
re, qui sunt linei ex-  
time, lanei intime.

Gl. Hybernasti igi-  
tur apud Hibernos.

Pa. Non. Sed ver-  
satus apud hos duos  
menses navigavi in  
Scotiam.

Gl. Quid offendit  
te apud illos?

Pa. Nihil nisi quod  
illud inititutum ride-  
basur mihi mitius

Nay what seemed to me  
then the more cruel, so en-  
tirely did I dislease my  
self.

But a great many put  
themselves in there, that  
they may live more plea-  
santly.

Having scraped toge-  
ther Money for my Jour-  
ney, I withdrew my self  
privately to a great Dist-  
ance from my Country,

Whither at last?

Into Ireland. There I  
was made a Canon of their  
Kind, who are Linnen  
without, and Woollen  
within.

Did you Winter then  
amongst the Irish.

No. But having been  
with them two Months I  
sailed into Scotland.

What offended you a-  
mongst them?

Nothing but that that  
Constitution seemed to me  
more gentle than to suit  
quam

## COLLOQUIUM SENILE. 213

Quam pro meritis ejus  
qui erat dignus non u-  
no suspendio.

the Deserts of him who was  
worthy not of a single  
hanging.

Eu. Quid fecisti in  
Scotia?

What did you do in  
Scotland?

Pa. Illic ex lineo  
factus sum pelliceus a-  
pud Carthusios.

There of a Linnen Man  
I became a Leathern one a-  
mongst the Carthusians.

Eu. Homines plane  
mortuos mundo.

Men plainly dead to the  
World.

P. Ita visum est mi-  
hi cum audirem illos  
canentes.

So it appeared to me  
when I heard them sing-  
ing.

Gl. Quid mortui ca-  
nunt etiam? Quot  
mensis egisti apud il-  
los Scotos.

What do the dead sing  
too? How many Months  
did you spend with those  
Scots?

Pa. Propemodum  
sex.

Almost six

Gl. O Constanti-  
am!

O Constancy!

Eu. Quid offendit  
illic?

What offended you  
there?

Pa. Quia vita visa  
est mihi segnis et deli-  
cata, deinde reperi  
multos illic cerebri non  
admodum sani, ob so-  
litudinem, ut arbitror,

Because the Life seemed  
to me lazy and nice, then  
I found many there of a  
Brain, not very sound be-  
cause of the Solitude, as I  
imagine. I had but little  
Mihi

214 COLLOQUIUM SENILE.

Mihi erat parum ce-  
zebri, verebar ne ton-  
tum periret.

Po. Quo devolasti  
deinde?

Pa. In Galliam.  
Reperi illic quosdam  
totos pullatos, ex in-  
stituto divi Benedicti  
qui testantur colore  
vestis se lugere in hoc  
mundo, et inter hos  
qui pro summa ueste  
ferrent cilicium simi-  
le reti.

Gl. O gravem ma-  
cerationem corporis!

Pa. Hic egi unde-  
cim menses.

Eu. Quid obstatit,  
quo minus maneres  
illuc perpetuo?

Eu. Quia illic re-  
peri plus ceremonia-  
rum quam veræ pietatis.  
Præterea audie-  
ram esse quosdam mul-  
to sanctiores his quos  
Bernardus revocasset  
ad severiorem disci-  
plinam, pulla ueste  
mutata in candidam:

Brain, I was afraid least it  
should all be lost.

Whither did you fly  
then?

Into France. I found  
there some all in Black, of  
the Order of St. Benedict,  
who testify by the Colour of  
their Coat that they mourn  
in this World; and a-  
mongst them some Who  
for their upper Garment  
wore Hair-Cloth like a  
Net.

O grievous Mortification  
of the Body!

Here I spent eleven  
Months.

What hindered you  
from staying there  
always?

Because there I found  
more of Ceremonies than  
true Piety. Besides I had  
heard that there were some  
much more holy that these  
whom Bernard had brought  
to a more severe Discipline,  
the black Garment being  
changed into a white,  
Apud

## COLLOQUIUM SENILE. 215

Apud hos vixi decem  
menses.

with these I lived ten  
Months.

Eu. Quid offendebat hic?

What offended you here?

Pa. Nihil admodum; nam reperi hos sodales commodos satius. Sed Gracum proverbium movebat me. Itaque decretum erat aut non esse Monachum, aut esse Monachum insigniter. Accepteram esse quosdam Brigidenses, homines plane cœlestes. Consulti me ad hos:

Nothing very much; for I found these Companions good enough. But the Greek Proverb moved me. Wherefore I was resolved either not to be a Monk, or to be a Monk remarkably. I had heard there were some Brigidenians, Men truly cœlestial. I betook my self to them.

Eu. Quot menses egisti illuc?

How many Months did you spend there?

Pa. Biduum, nec id sene totum.

Two Days, nor that indeed entire.

Gl. Displacuit hoc genus vitæ usque adeo?

Did this Kind of Life displease you so much?

Ha. Non recipiunt nisi qui obstringat se mox professioni. At ego nondum adeo insaniebam ut præberem me facile capistro quod nunquam licet excutere. Et quies audiebam virginis

They admit no one that does not bind himself immediately to the profession. But I was not yet so mad as to put my self easily into a Noose, which I should never be able to shake off. And as often as I heard the Virgins singing,  
T 3. Caueni

canentes, uxor erecta  
cruiciabat animum.

*the Wife I had lost torment-  
ed my Mind.*

Gl. Quid deinde?

Pa. Animus ardebat amore sanctimonie. Tandem obambulans incidi in quosdam preferentes crucem. Hoc signum arrisit mihi proutius, sed varietas remorabatur electionem. Alii getabant albam, alii rubram, alii viridem, alii versicolorem, alii simplicem, alii duplensem. Ego ne relinquerem quid intentatum, gessi ferme omnes formas. Verum compperi ipsa re, esse longe aliud circumferre crucem in pallio sua tunica, quam in orde. Tandem fessus inquirendo, sic cogitabam mecum, ut assequar annem sanctimoniam seme, peccatum sanctam terram, ac r dabo domum omnibus sanctimonia.

Po. Num profectus es eo?

Pa. Maxime.

What then?

My Mind was inflamed with the love of Holiness. At last as I was walking I lighted upon some carrying a Cross. This Badge pleased me immediately, but the variety hindered my Choice. Some bore a white one, some a red, some a green, some a partioured one, some a single, some a double one. That I might not leave any thing untried, wore almost all the Sorts. But I found by the Thing itself that it is quite another thing to carry a Cross upon a Gown or a Tunick, than in the Heart. At last being weary with inquiring, thus I thought with myself: that I may get all Holiness at once, I will go to the Holy Land, and will return Home loadened with Holiness.

Did you go thither?

Yes.

Po. Unde

## COLLOQUIUM SENILE. 217

Po. Unde suppetebat vitiacum?

Whence had you Money for your Journey?

Pa. Demiror istud venire tibi in mente nunc denique, ut rogares, ac non per cunctatum fuisse multo ante. Sed nosti proverbium, quavis terra alius artificem.

I wonder that that is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

Gl. Quam artes circumferebas?

What Art did you carry about?

Pa. Chiromanticam?

The Chiromantick?

Gl. Ubi didiceras eam?

Where had you learnt it?

Pa. Quid resert?

What signifies that?

Gl. Quo præceptore?

Under what Master?

Pa. Eo qui docet nihil non, ventre. Prædicebam præterita, præsentia, et futura.

Him who teaches every Thing the Belly. I foretold Things past, present, and to come.

Gl. Et sciebas:

And did you know them?

Pa. Nihil minus? Sed divinabam audacter, idque tuto, vide licet pretio accepto prius.

Nothing less; but I guessed boldly, and that safely, that is, my Reward being received first.

Po. Poterat tam ridicula ars atere te?

Could so ridiculous an Art maintain you?

## 218 COLLOQUIUM SENILE.

Pa. Poterat et quidem duobus famulis; tantum fatuorum et fatuarum est ubique. Attamen cum adirem Hierosolymam, addideram me in comitatum cuiusdam magnatis; pradivitis, qui natus annos septuaginta, negabat se moriturum aequo animo, nisi adisset Hierosolymam prius.

En. Et reliquerat uxorem domi?

Pa. Atque sex liberos etiam.

Eu. O senem impium! Atque rediisti illinc sanctus?

Pa. Vis fatear verum? Aliquanto deterior quam iveram.

Eu. Sic, ut audio, amor religionis est excusus.

Pa. Imo magis incendit. Itaque reversus in Italiam adiunxi me militie.

It could and indeed with two Servants, so many foolish Men and foolish Women are there every where. Yet when I went to Jerusalem, I join'd my self to the Company of a certain great Man, very rich, who being seventy Years old, denied that he should die with a contented Mind, unless he went to Jerusalem first.

And had he left a Wife at Home?

And six Children too.

O an Old Man impiously pious! And did you return from thence holy?

Would you have me confess the Truth? Something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I applyed my self to War.

Eu. Itane

## COLLOQUIUM SENILE. 219

Eu. Itane venabaris religionem in bello? Quo quid potest esse sceleratus?

Ay, Did you hunt for Religion in War? Than which what can be more wicked?

Pa. Erat sancta militia.

It was a holy Warfare.

Eu. Fortassis in Turcas.

Perhaps] against the Turks.

Pa. Imo quoddam sanctius, ut prædicabant tum.

May something more holy, as they said them.

Eu. Quidnam.

What?

Pa. Julius secundus belligerabat adversus Gallos. Porro experientia multarum rerum etiam commendabat militiam mihi.

Julius the second waged War against the French. Moreover the Experience of many Things likewise recommended War to me.

Eu. Multarum, sed malorum.

Of many, but bad Things.

Pa. Ita compcri post. Et tamen vixi durius heic quam in monasteriis.

So I found afterwards. And yet I lived more hardly here than in the Monasteries.

Eu. Quid tum poftea? Nam animus ceperit vacillare, utrum redirem ad negotiationem intermissam, an

What then afterwards? Now my Mind begun to waver, whether I should return to Merchandise, which I had given over,

220 COLLOQUIUM SENILE.

persequeretur religio-  
stem fugientem. In-  
terim venit in men-  
tem posse conjungi.

or pursue Religion flying  
from me. In the mean  
Time it comes into my  
Mind that they might be  
joined together.

Quid? Ut essem si-  
mul et negotiator et  
monachus.

What? That you might  
be at once both a Mer-  
chant and a Monk?

Pa. Quidni? Nihil  
religiosus ordinibus  
Mendicantium? Et  
tamen nihil similis  
negotiationi? Volan-  
tia per omnes terras  
et maria? Vident  
multa; audiunt multa;  
penetrant in om-  
nes domos, plebeiorum,  
nobilitum, atque regum.

Why not? Nothing is  
more religious than the  
Orders of the Mendicants  
and yet nothing is more  
like Merchandise; they rove  
through all Lands and Seas;  
they see many Things;  
they hear many Things;  
they thrust into all Houses,  
of Commoners, Noblemen,  
and Kings.

Eu. At non capo-  
rantur.

But they do not traffick

Pa. Sæpe felicius  
nobis.

Oftentimes more suc-  
cessfully than us.

Eu. Quod genus  
ex his delegisti?

What Sort of these did  
you choose?

Pa. Expertus sum  
omnes formas.

I tried all Sorts.

Eu. Nulla placuit?

Did none please you?

Pa. Imo omnes per-  
placuerunt, si licuisset.

Nay, they all pleased me  
very well, If I might

## COLLOQUIUM SENILE. 221

*negotitari statim. Verum perpendebam su-dandum mihi diu in choro, priusquam ne-gotatio crederetur mihi. Jamque capi co-gitare de renanda Abbatia. Sed primum heic Delia non favet omnibus et venatio est saepe longa. Itaque octo annis con-sumptis in hunc mo-dum, cum mors pa-tris esset nuntiata, re-versus domum, ex confilio matris duxi uxorem, et redii ad veterem negotiatio-nem.*

Gl. Dic mihi, cum sumeres sabinde novam vestem, ac velut trans-formareris in aliud a-nimal, qui potuisti ser-vare decorum?

Pa. Qui minus quam hi qui in eadem fabu-la agunt varias per-sonas?

Eu. Dic nobis bona-fide, qui expertus es nullum non genus vi-tæ, quid probas maxi-mus omnium?

have traded immediately. But I considered that I must Sweat a long Time in the Company, before the Business of Trafick would be trusted to me. And now I begun to think of hunting after an Abbot's Place. But in the first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years be-ing spent after this Man-ner, when the Death of my Father was told me, re-turning Home by the Ad-vice of my Mother I mar-ried a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were chang-ing into another Creature, how could you keep up a decorum?

Why less than they who in the same Play act various Persons?

Tell us in good earnest, you who have tryed every kind of Life, which do you approve most of all,

## 222 COLLOQUIUM SENILE.

Pa. Omnia non congruent omnibus: Nullum arridet mibi magis quam hoc quod secutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suævitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multis actus.

Gl. Erit magnifice gratum.

Eu. Ubi rediisse in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti? simulque exploravi meipsum, ad quod genus esse propensus aut idoneus. Interim præbenda est oblata, quam

All Things do not agree with all Men: None pleases me more than this which I have followed

Yet Merchandise has many Inconveniences.

So it is. But seeing no Kind of Life is without all Inconveniences, I mind this province whch I have got. But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful

When I was return'd into my own Country, I deliberated with my self, a Year what Kind of Life I should Embrace. And at the same Time I examined my self, for what Kind I was inclinable or fit. In the mean Time a Prebend was offered me, vccan

## COLLOQUIUM SENILE. 223

vocant, satis opini  
proventus. Accepi.

as they call it, of a good  
rich Income. I accepted it.

Gl. Hoc genus vi-  
tae vulgo male audit.

This Sort of Life com-  
monly goes under an ill  
Name.

Eu. Videtur mihi  
exoptandum satis, ut  
humane res sunt. An  
puratis esse mediocre-  
mem felicitatem, tot  
commoda daris ubito ve-  
luti e celo, dignitatem,  
honestas Aedes, beneque  
instructas, satis am-  
plios annuos redditus,  
honorificum sodaliti-  
um? Deinde templum,  
ubi, si libeat, ratus  
religioni.

It seems to me desirable  
enough, as human Affairs  
are. Do you think it to  
be a small Happiness, that  
so many good Things  
should be given a Man  
on a sudden, as it were  
from Heaven, Honour,  
a handsome House, and well  
furnished, a good large  
yearly Income, honourable  
Company, and then a  
Church, where, if you have  
a Mind, you may attend  
upon divine Worship.

Pa. Illic luxus of-  
fendebat me, et infamia  
concubinarum, tam  
quod plerique ejus ge-  
nesis oderunt literas.

There Luxury offended  
me, and the Infamy of  
Concubines, and also that  
most Men of that Way  
hate Learning.

Eu. Ego non specto  
quid alii agant, sed  
quid est agendum mi-  
hi, et adjungo me me-  
lioribus, si non possum  
reddere alios meliores.

I do not regard what  
others do, but what is to  
be done by me; and I join  
my self to the better Sort,  
if I cannot make others  
better.

Po. Vixisti perpe-  
tuo in isto genere?

Have you lived always  
in that Way?

U

, Eu. Per-

## 224 COLLOQUIUM SENILE.

Eu. Perpetuo, nisi  
quod egi quatuor an-  
næs primum Patavii.

Always; but that I spent  
four Years at first at Pa-  
tavium.

Po. Quamobrem?

Eu. Partitus sum  
hæc annos ita, ut da-  
rem sesquiannum stu-  
dio medicinæ, reli-  
quum tempus theo-  
logiæ.

What for?

I divided those Years so,  
that I gave a Year and a  
Half to the Study of Phy-  
sick, the rest of my Time to  
Divinity.

Po. Cur id?

Why that?

Eu. Quo melius mo-  
derarer et animum et  
corpus, et nonnun-  
quam consulerem ami-  
cis. Nam et concio-  
nor nonnunquam pro-  
me sapientia. Sic hac-  
tenus vixi tranquille  
fatis, contentus unico  
sacerdotie, nec ambi-  
ens quidquam preterea,  
recusaturus etiam, si  
offeratur.

That I might the better  
manage both Mind and  
Body, and sometimes as-  
sist my Friends. For I  
preach too sometimes ac-  
cording to my Wisdom.  
Thus so far I have lived  
quietly enough, content  
with one living, and not  
seeking for any Thing be-  
sides; and would refuse it  
too, if it should be offered.

Pa. Utinam liceret  
discere, quid cæteri  
nostræ sodales agant,  
quibuscum viximus  
familiariter.

I wish we could learn  
what the Rest of our Com-  
panions are doing, with  
whom we lived famili-  
arily.

Eu. Possum com-  
memorare quædam de  
nostris; sed video

I can relate some things  
of some of them; but I see  
we are not far from the  
nos

*nos non abesse procul  
a civitate, quare, si  
videtur, conveniemus  
in idem diversorium.  
Ibi per otium confe-  
remus de ceteris affa-  
tim.*

Hugitio Auriga.  
*Unde natus es tam  
miseram sarcinam  
lufce?*

Henricus Auriga.  
*Imo quo defers istud  
lupanar, ganeo?*

Hug. Debueras ef-  
fundere istos frigidos  
seños alicubi in urti-  
cetum, ut calesce-  
rent.

Hen. Imo tu cura  
istum gregem, ut præ-  
cipites alicubi in pro-  
fundam lamam, ut re-  
frigerentur, nam ca-  
lent plus satis.

Hug. Non soleo  
principitare meam sar-  
cinam.

Hen. Non? Atqui  
vidi te nuper dejec-  
tisse sex Carthusianos  
in cænum, sic ut e-

City; wherefore, if it  
seems good, we will repair  
to the same Inn. There  
at our Leisure we will con-  
fer about other Things at  
large.

Where got thou so mi-  
serable a Luggage Blink-  
ard?

Nay whither art thou  
carrying that bawdy  
Company, thou Rake?

Thou shouldest here  
thrown those frigid old  
Fellows somewhere into a  
Bed of Nettles, to warm  
them.

Nay do thou take Care of  
that Company, to throw  
them somewhere into a deep  
Ditch, to cool, for they are  
more warm than enough.

I do not use to overthrow  
my Load.

No? But I saw thee  
lately throw six Carthusians  
into the Dirt, so that they  
came out black, instead of  
per-

*mergerent higri, pro  
candidis. Tu interim  
ridebas, quasi ra bene-  
gesta.*

*Hug. Nec injuria:  
Dormient omnes, et  
addebam multam bon-  
deris cursui meo.*

*Hen. At mei senes  
sublevarunt meum  
currum egregie per to-  
tan iter garrientes  
perpetuo. Nunquam  
vidi meliores.*

*Hug. Tamen non  
soles delectari talibus.*

*Hen. Sed hi seni-  
culi sunt boni.*

*Hug. Qui scis?*

*Hen. Quia bibi per  
eoster perviam insig-  
niter bonam cerevisi-  
am.*

*Hug. Ha, ha, ha.  
Sic sunt boni tibi.*

*white. Thou in the mean  
time laughed, as if the  
the Thing had been well  
done.*

*Not without Reason :  
They were all asleep, and  
added much Weight to my  
Coach.*

*But my old Men have  
eased my Chariot extraor-  
dinarily through the  
whole Journey prating  
perpetually. I never saw  
better.*

*Yet thou dost use not to  
be pleased with such.*

*But these old Fellows  
are good.*

*How knowest thou?*

*Because I drunk with  
them thrice by the Road  
extraordinary good Ale.*

*Ha, ha, ha. So they  
are good with thee.*

F I A I S.



